

The University of Chicago

SHIFTS IN THE RELIGIOUS BELIEFS
AND ATTITUDES OF STUDENTS IN
TWO PRESBYTERIAN COLLEGES

A PART OF A DISSERTATION SUBMITTED
TO THE FACULTY OF THE DIVINITY SCHOOL
IN CANDIDACY FOR THE DEGREE OF DOCTOR
OF PHILOSOPHY

SEPTEMBER, 1942

By
ALGERNON ODELL STEELE

CHICAGO, ILLINOIS

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CHAPTER I

INTRODUCTION

The Problem

Origin of the Problem

How do Presbyterian church colleges affect the personal religious lives of their students? This question was raised at a conference of teachers of religion in colleges affiliated with the Presbyterian Church in the United States of America. Presbyterian colleges aim to educate their students in the Christian religion. Beliefs and attitudes are a part of the Christian religion. What measurable changes occur in the religious beliefs and attitudes of students in Presbyterian colleges and what factors affect these changes? This study grew out of the attempt to answer some of the above questions.

An Exploratory Study

An exploratory study of some of the changes in the personal religious life of students was made in 12 Presbyterian colleges. The study investigated changes in beliefs about, attitudes toward and practices concerning God, Jesus, the Bible, prayer, the church, student religious organizations, chapel, the Christian religion and agents affecting these changes. A total of 859 students filled out questionnaires in the following Presbyterian colleges: College of Idaho, Caldwell, Idaho; Cumberland University, Lebanon, Tennessee; Elmira College, Elmira, New York; Hanover College, Hanover, Indiana; James Millikin University, Decatur, Illinois; Jamestown College, Jamestown, North Dakota; Johnson C. Smith

University, Charlotte, North Carolina; Missouri Valley College, Marshall, Missouri; Park College, Parkville, Missouri; and Trinity University, Waxahachie, Texas. A report of this exploratory study was made to the conference of teachers of religion in colleges affiliated with the Presbyterian Church in the U.S.A. A summary of this exploratory study is given in the appendix.

Statement of the Problem

After the exploratory investigation, it was decided to limit the study to two colleges and to confine it to shifts in religious beliefs and attitudes during the years in college and the factors affecting these shifts. The main study is more limited but more intensive than the exploratory study in several ways. The exploratory study covered ten Presbyterian colleges. Questionnaires were filled out by a sampling of students from all four college classes. The exploratory study covered student opinion on beliefs and student reports of their religious practices. Such practices as church attendance, Bible reading, prayer and participation in volunteer religious activities were surveyed. Attitudes toward chapel and volunteer religious activities were also covered. Only one instrument was used for the exploratory study. After summing up the findings from the exploratory study, it was decided that the main study should be more limited in scope and more intensive in character than the exploratory study. To eliminate a number of social and geographical factors in the background the study was limited to two Presbyterian colleges for Negroes on the eastern seaboard, one, Lincoln University, Chester County, Pennsylvania, and the other, Johnson C. Smith University, Charlotte, North Carolina. These are the only four-year colleges for Negroes operated by the Presbyterian Church in the U.S.A. It was also decided to

limit the study to shifts in beliefs about attitudes toward God, Jesus, the Bible, man, salvation, sin, prayer, and the Christian religion and the church, rather than cover the wider range of beliefs, attitudes, and practices of the exploratory study. The study was made more intensive by using several forms and getting more data on each student studied than in the exploratory study. The one making the study administered all forms in both schools. In the exploratory study the instruments were administered by persons in the various colleges included. The above steps enabled the study to be carried on with the means available to one person doing the research. All data have been assembled and interpreted by him. For purposes of comparison with a different kind of church college, some students were selected from Shaw University, Raleigh, North Carolina, a four-year Negro Baptist college. The problem of investigation was finally stated as a study of "Shifts in the religious beliefs and attitudes of students in two Presbyterian colleges." It aimed to discover shifts in types of religious beliefs during the student's years in college, shifts in religious attitudes related to these beliefs, and factors in the college affecting these shifts in belief and attitude.

Definition of Terms

Presbyterian Colleges

By Presbyterian colleges is meant colleges affiliated with the Presbyterian Church in the U.S.A. through its Board of Christian Education. The Board of Christian Education has a department of colleges and a general secretary for this work. The department co-operates with the colleges in various ways with a view to improving their programs and relating them more closely to the interests of the church. Such colleges have departments of religion

in which students usually are required to take some courses before graduation. There are exceptions to requirement, but the colleges included in the exploratory study and in this have such a requirement. The catalogues of these institutions make clear their affiliation with the church and they claim they emphasize Christian Education. Most of them have some degree of required attendance at formal religious services. In several ways they emphasize the tradition and program of the Presbyterian Church in the United States of America.

The three institutions studied began their work in the same period. The oldest of these, Lincoln University, grew out of an institution chartered by Pennsylvania in 1854, but began its work with students in 1857. Shaw University, the Baptist college in which some students were studied for comparison, began its work in the year it was founded in 1865 under another name. The institution out of which Johnson C. Smith University grew was founded and began its work in 1867. These three institutions were started by churches to educate Negroes coming out of slavery. Their chief aim was to train ministers, teachers, and other professional leaders for freedom. They have retained their church relationship, though they are now semi-independent. They are supported by endowment funds, gifts from the churches, and by alumni and friends. They are called "universities" because each has a theological seminary as well as a college of liberal arts.

The aims and purposes of these institutions today retain much of their original aims and purposes. The following quotations from their catalogues reveal this.

The early story of Lincoln was the efforts of white man to help the colored race. Now it has become a joint adventure of the white and colored races in training leaders for 12,000,000 members of the colored race. The Lincoln University, though a College of Liberal Arts and a Theological Department, offers

basic training for leadership in the ministry, medicine, law, teaching, social service, and other professions and employments. It is a key to development along sound, effective, patriotic, Christian lines.¹

The objectives of Shaw are stated in its catalogue as follows:

The University seeks to accomplish the following objectives: to offer an environment in which students may be aided in their further intellectual, cultural, and character development and consequent preparation for the most adequate possible adjustment to their future social environment; to provide preparation for elementary and high school teaching and for the Christian ministry; to provide pre-professional training for those who plan to pursue the study of medicine, dentistry, law, and other professions.²

The aims of Johnson C. Smith are stated in its catalogue as follows:

Johnson C. Smith University is a Christian institution whose purpose is to offer the student who comes to it the best intellectual opportunities that can be afforded.....The institution seeks to accomplish the following objectives: to prepare students for effective leadership in the important pursuits of life, to develop the moral character and religious life of the students, to stimulate an intellectual desire for truth, to create a desire for the highest degree of efficiency in the profession chosen as their Life's work, to prepare them for Christian service such as the ministry and other forms of religious work, to prepare them for service as teachers, and to give them a background for later professional work, such as medicine, law, and other specialized vocations.³

The above sketch reveals several factors which affect the selection of students by these institutions. One common aim of these institutions is to serve the church. They prepare ministers and lay leaders for the churches. They have theological seminaries as integral parts of themselves. A good proportion of their alumni are ministers and many more are leaders in local churches. These institutions draw students from homes that are actively interested

¹The Lincoln University Bulletin, Catalogue Number (1938-1939), p. 15.

²The Shaw University Bulletin, Catalogue Number (1940-1941), p. 15.

³Johnson C. Smith University Bulletin, Catalogue Number (1940-1941), p. 13.

in the church. The students sent to these institutions are sent by parents and guardians who believe in the church influence in education. A number of students in these institutions now come from homes of graduates of these institutions. Through ministers and other church influences considerable financial aid is given to students who come to these colleges. Alumni and friends are among the most active recruiting agents for students to go to these schools.

Though these colleges bear the name "liberal art" colleges, they in many ways duplicate the work done in state colleges for Negroes. State colleges for Negroes are still inadequate to meet the needs of Negro students. Hence, the Negro church college supplements the work done in state institutions. So all three of these colleges turn out more teachers than candidates for any other profession. Here again they carry out something of their original aim in training teachers for the Negro race. The church colleges emphasize the claim that they train teachers for both academic work and community service. In the South the public schools have closer ties with the church than in some other parts of the nation. Hence the church colleges like these institutions studied draw students from environments where the church is emphasized in public school.

The three schools studied are related to the church, but they are also to some degree independent. They have some endowment and draw some funds from the church. But they must carry on a continuous campaign for funds from friends and alumni. Their average student enrolment ranges from 350 to 400. They are usually seeking to increase this enrolment as such an increase will also increase their finance. But their facilities are fairly well taxed with the present enrolments. The policy of constantly seeking

students eliminates the possibility of selecting students on any other basis than the fact that they have finished an accredited high school and desire to attend the particular college. Hence these three colleges have in them a cross section of Negro students, economically, socially, and intellectually.

Religious Beliefs

Religious beliefs are taken here to mean beliefs about God, Jesus, the Bible, man, salvation, sin, prayer, the Christian religion, and the church, usually held with some feeling of loyalty or sense of obligation. For purposes of this study, religious beliefs are classified into four general types: fundamentalist, modernist, neo-supernaturalist, and religious naturalist. It is assumed that religious beliefs in the United States can be roughly grouped under these four headings.

Fundamentalist.--The term "fundamentalist" is used here to describe those who hold to the traditional Protestant beliefs and refuse to modify them in the light of growing knowledge and a changing world view in many other fields. They defend them in the face of new ideas which seem to invalidate the older formulations.¹ Typical beliefs held in such a manner are the virgin birth of Jesus; the physical resurrection of Jesus; an infallible Bible; the special creation of the world and man along the lines of the traditional interpretation of Genesis; belief in miracles as a supernatural intervention of God, setting aside the regular laws of nature; hell as a place of eternal torment, perhaps by fire, for the unsaved; and heaven as a place of eternal bliss for the redeemed. These beliefs are held with deep emotions and

¹Edwin A. Burt, Types of Religious Philosophy (New York: Harper and Bros., 1939), Chapter IV.

they give meaning and purpose to the lives of those who hold them sincerely, and confidently.¹

Modernist.--"Modernists," as the term is used here, are those who follow a certain method rather than those who hold certain identical beliefs. The modernist attempts to recapture the human experiences out of which the classic doctrines of the Christian tradition arose and then to restate these experiences in terms of belief formulations that take account of all new knowledge available to him and the changing world view of his day.

Modernism is a method, not a creed. It is of the greatest importance to realize at the outset that modernism is a method not a creed. Modernists are unified by their approach to theology, not their theological conclusions. This is a point that many critics of modernism have missed entirely. It is accordingly necessary to set forth this method as clearly as possible.

Historical and constructive thinking. The modernist method of procedure is first historical, and then constructive. Its historical study is directed at recapturing the human experiences out of which the classic doctrines of Christian thought arose, believing that in those experiences lies the real significance of the doctrines.²

Yet this application of higher criticism is not the whole of modernism in theology. Historical criticism becomes the tool of constructive theology....Accordingly, the functional solution represented by the classic faith will be restated also in terms of modern thought; the insight of the doctrine will be recaptured in a more meaningful phraseology, and in terms consonant with modern conceptions of our world and of ourselves. Thus will the spiritual discoveries of the Christian tradition be made available for modern use; and the modern man will be able to gain spiritual direction without being reactionary.³

The modernist, because he is engaged in reconstructing the classic Christian doctrines, is in sharp conflict with the fundamentalist who clings to and defends the classic formulations. It is this conflict with fundamentalist which is most easily seen

¹Henry Nelson Wieman and Bernard Eugene Meland, American Philosophies of Religion (Chicago: Willett, Clark and Co., 1936), Chapter IV.

²Edwin Ewart Aubrey, Present Theological Tendencies (New York: Harper and Bros., 1936), p. 25.

³Ibid., pp. 27-28.

as a characteristic of the modernist.

It is only within the last generation that Protestant orthodoxy has become widely known as "fundamentalist." The reason for the prominence of this term as the main present symbol for that religious viewpoint is simple. During the late nineteenth and the early twentieth century liberalizing tendencies both in theology and in morals came rapidly to the fore in the Protestant churches. Distrusted and checked at first, they gradually gathered momentum until they bid fair to become the dominant force in many of the Protestant communions. The religious philosophy expressed in these tendencies--modernism--will be considered in some detail later. Now, some of the champions of modernism denied explicitly or by implication traditional Biblical doctrines which to the more orthodox seemed essential to the Christian faith, such as the virgin birth of Christ, his physical resurrection, the special creation of man, and the eternal torment of unbelievers. Reacting violently against these "dangerous" innovations, holders of the time-hallowed Protestant creed concentrated more explicitly than ever in their sermons and teaching on those articles of the traditional faith which appeared to be threatened by the insurgent attacks.¹

Modernist is used in this study to describe one who engages in recapturing human experiences formulated in the classic Christian doctrines and restating these experiences in terms of beliefs that harmonize with the contemporary world as seen by the person reconstructing his beliefs. Such a person is usually in conflict with fundamentalist beliefs.

Neo-supernaturalism.--Neo-supernaturalism is used here to describe the doctrines of those who have reacted against both typical fundamentalist formulations and modernist method, while retaining some elements of both the fundamentalist and the modernist. Neo-supernaturalists reject belief in an infallible Bible and they do not glorify the historical Jesus. Likewise, they reject the modernist reliance on reason as the basic way to knowledge of God. They hold to revelation as strongly as do the fundamentalists as the way of knowledge about God. For them God is supernatural in a supreme degree.

¹Burt, op. cit., p. 148.

It is important to note wherein neo-supernaturalism differs from traditional supernaturalism. The chief point of difference is that neo-supernaturalism extricates the supernatural from all entangling alliances with this natural world.....The historical man who lived in Palestine is not important to the neo-supernaturalist except as the medium through which the transcendent God made himself known to the world. The important thing about Jesus was not his teachings, not his ideals, not even his moral character. The important thing was his obedience, his complete submission to God. For him God's sovereignty was absolute.....Knowledge of God and God's will is not attained in specific from either intuitively or rationally, or through the Bible. But we know the reality of God and God's demand of absolute obedience. This we know by faith, a faith which God himself puts into us.....It would not be correct to say, however, that the neo-supernaturalists are pessimists in any ultimate sense. They trust in God absolutely and they know that God is right. They know that God is almighty and holds absolute sovereignty over this world and every happening in it. Therefore for him who has given himself in complete obedience to God all is well ultimately, however he may fare in this world. This does not mean merely that he will go to heaven. The neo-supernaturalists have very little to say about heaven. Some of them seem to indicate that they scarcely believe there is any continued existence of the individual after death. In any case, that is not the point when they say all is well. They mean, rather, that what they live for completely, that to which they give uttermost and absolute obedience, however inadequate their deeds, is sovereign and perfect, holy and triumphant. Hence, by reason of what they live for, by reason of this obedience, devotion, and loyalty, their lives also are triumphant, no matter what may happen to their existing selves and this existing world.¹

The term "neo-supernaturalist" is used here to describe those who reject many of the fundamentalist formulations of belief and also much of the modernist method, but retain some features of both fundamentalists and modernists. They emphasize the supernatural nature or otherness of God. They are in many ways heirs of Augustine and Calvin, but they cannot be identified with these thinkers.

Religious naturalist.--The term "religious naturalist" is applied to one who has reacted against the classic formulations and all formulations of Christian doctrines in supernaturalistic terms. This reaction has carried him beyond the modernist and he

¹Wieman and Meland, op. cit., pp. 77, 80, 83.

seeks to formulate religious philosophy in terms of the natural world as seen by the sciences. The religious naturalist position may be held by a theist or a non-theist. The religious naturalist who has shifted to the farthest position from supernaturalism has in many cases abandoned all attempts to formulate or use a concept of God. But many religious naturalists are also theists. Whether theistic or non-theistic, religious naturalists have in common their reaction against supernaturalism and their sympathy for the world picture seen through the sciences.

The most striking manifestation of religious thought and life in the Western world today is the appearance of two extremes. An extreme form of supernaturalism and an extreme form of naturalism stand over against each other. The one is called neo-supernaturalism and the other non-theistic religious humanism.¹

In keeping with this point of view, the naturalist has always regarded man forthrightly as a creature of earth, not a pilgrim here, heaven bound; not even as foreordained "philosophic dust," destined to return to the feast of the wise. Man is of this world, earth-born and earth-sustained. Yet the naturalist finds a great deal of significance in that relationship. It does not detract in the least from the quality of his philosophizing.²

Religious naturalism is characterized also by the theory of knowledge on which it lays stress as over against any supernaturalistic theory of knowledge.

The tradition of naturalism is distinguished from other traditions most readily by its theory of knowledge. Obviously it abandons revelation and all approaches to truth consonant with it. It goes along with idealism in adopting reason, but goes beyond it in adding observation and experiment. And its peculiarity is that it places emphasis upon the latter. To the naturalist, observation is the aggressive quester for fact; reason is the refiner and the order-giving instrument that builds facts into more comprehensive insights and truths. Thus the philosopher, dominated by the tradition of naturalism, adheres rigidly to the demands of the scientific method, combining reason and observation.³

The religious naturalist identifies reality with the world

¹Ibid., p. 77.

²Ibid., p. 54.

³Ibid.

of experience. He attempts to build his world view, using the findings of the sciences as his basic materials.

A final fact to observe in connection with the world-view of naturalism is that within this tradition, reality has always been identified wholly with the world of experience. Rarely does one find philosophers of this tradition bringing in irrational overtones approximating supernaturalism. They have stepped out of that world-view once and for all. I do not mean to say that they have no overtones or mystical dimensions; but always they are overtones that yield to exploration. The philosopher may not have the instruments or method sufficiently perfected to carry on his observations and experiments in that area, but the realm is within bounds of approach. He might enter that promised land some day.¹

It is recognized that the above classification of religious beliefs is to a large degree incomplete and arbitrary. But it is felt that such a classification will serve the purpose of this study of shifts in religious beliefs. It is also recognized that few religious persons will find their beliefs fitting neatly into any one of the above categories. But such a classification has proven satisfactory by giving representative statements to define the classes in the study of religious beliefs. Provision is made in both Forms B and C for one to state his own belief and the changes therein in his own words, where it is felt desirable. In every case the student was asked to make such statements in Form C.

These four types of belief are specifically represented in the statements in Form B that the student was asked to check, though no label was attached to them. Each major topic has among its seven statements to be checked one statement that may be fairly representative of each of the four types of belief. The statements listed in Form B have been developed through a long process of refining and some experimental use.² A sample of such statements

¹Ibid., p. 54.

²The statements in the check list were formulated by the one making the study and were approved as representative by Dr. Henry Nelson Wieman.

is given below on the topic, "God." Each type of belief is here identified by label, but was not so identified in the check list.

God can do anything, knows everything, and is everywhere. (Fundamentalist)

God is the personal creator and ruler of the universe and the Father of man. (Modernist)

God is wholly different from man. Man can learn nothing of God in natural ways of knowledge. He only knows about God what God reveals to him supernaturally. (Neo-supernaturalist)

God as operative in history is the creativity which yields the greater values of living. (Religious naturalist)

In the questionnaires provision was made for one with confused belief, disbelief, or without religious belief about God, Jesus, the Bible, man, salvation, sin, prayer, the Christian religion, and the church.

Religious Attitudes

Religious attitude means here the feeling or emotion with which one holds ideas about God, Jesus, the Bible, man, salvation, sin, the Christian religion. When one considers the attitude he emphasizes the feeling or emotion with which idea is held. When one considers the belief, he emphasizes the idea or concept. But religious beliefs and attitudes are inseparable. In reality they are one whole.

Shifts in Religious Beliefs and Attitudes

Shifts in religious beliefs are looked upon primarily as moving from one to another of the four belief types: fundamentalist, neo-supernaturalist, modernist, and religious naturalist. It is assumed that the shift will be in one or two general directions, conservative or liberal. One might shift also from any one of the above four positions to confused belief or disbelief or to a position designated as without conscious religious belief. He might also shift from any one of these three to any one of the four. By

shift in religious attitude is meant any shift in feeling or emotion with which a belief is held between the extremes of deep interest and marked unfavorable reaction. Somewhere between these two extremes it is assumed the position of indifference may also lie, from which or to which one might shift. It was also assumed that one's attitude might be one of mild interest or mild unfavorable reaction. In general, it is assumed that religious attitudes may shift in either direction along a five-point scale of deep interest, mild interest, indifference, slight unfavorable reaction, and marked unfavorable reaction.

The Instruments Used

All the instruments used in this study were constructed by the one making the investigation, except the Allport-Vernon test. A brief description of each instrument is given here. The instruments themselves are found in the appendix. The development of Forms B and C was a rather involved and difficult process. They were begun in a class of graduate students studying tests and measurements in religious education. The rough outline of Form B grew out of the combined effort and pooled experiences of this group. During the further development of this form, the instrument used in the exploratory study was made and filled out by more than eight hundred students in ten Presbyterian colleges. On the basis of the information gained in this exploratory study, the one making it spent a summer quarter constructing Forms B and C and the other instruments used in this study. This was done under the supervision of Dr. Ernest J. Chave, in a class on construction of research instruments. The forms were reconstructed and refined many times. The help and criticism of Dr. Henry Nelson Wieman and Dr. William Clayton Bower were available and used during this pro-

cess. The great amount of time, and criticism and experience of many persons involved in their construction would seem to make Forms B and C a definite part of the contribution to the field of research in student religious life from this study. It seems probable that further research could be constructively begun, building on the forms created, the experience gained, and the information acquired in this study. The forms have proved satisfactory in administration, and are probably sufficiently accurate for this type of self-analysis.

Form B

This was the main instrument used. A full copy is found in the appendix. It is a check list, consisting of statements about God, Jesus, the Bible, man, salvation, sin, prayer, the Christian religion, and the church. The statements are designed to represent the four belief types: fundamentalist, neo-supernaturalist, modernist, and religious naturalist. In each section there are also additional statements representing confused belief, disbelief, and the position without religious belief, on each particular item. The statements are arranged at random in groups of seven under each of the nine major concepts: God, Jesus, the Bible, man, salvation, sin, prayer, the Christian religion, and the church.

Nine of the ten sections of Form B contain statements as described above. Section X contains a list of eighteen factors which students filling out the eight hundred questionnaires of the exploratory study found affecting their religious beliefs and attitudes. The eighteen factors are the ones checked by the largest number of students in the exploratory study. In addition to these eighteen factors the students were asked to list any other factors they considered important. Spaces were left for such listings.

The purpose of section X was to gain data that would help in discovering the factors that cause shifts in religious beliefs and attitudes of students during their years in college and to evaluate the same. When the student had finished checking his beliefs on Form B, he was then instructed to check his attitudes toward those beliefs on the same form, using the attitude scale which is reproduced in the appendix.

Form A

Form A was used with freshmen in the schools where seniors were studied. It is identical with Form B, except that it has provision for only one checking, ENTRANCE. No other data than the Entrance check on Form A was gathered on the freshmen. Form A was used with the freshmen in order that the data gained from it might help check on the seniors' remembering what their religious beliefs and attitudes were as freshmen.

Form C

Seniors were asked to make written statements about what their religious beliefs and attitudes were at entrance, how they changed during college life, and what factors affected these changes. Form C data were gathered for comparison with and interpretation of checking on Form B. A copy of Form C questions is given in the appendix.

Personal Data Sheet

In addition to Forms B and C, each senior filled out a personal data sheet which is reproduced in the appendix.

A Study of Values

Each senior filled out the instrument "A Study of Values," by Gordon W. Allport and Philip E. Vernon (Boston: Houghton-Mifflin

Company, 1931). It is a scale which aims to measure the relative importance of six basic interests or motives in personality: the theoretical, economic, aesthetic, social, political, and religious. This instrument was used in order to gain additional data for the description and classification of students.

Collection and Tabulation of Data

Collection and Preliminary Organization

The data for this study were collected during the school year of 1939-1940. All instruments were administered by the one making the study, first at Johnson C. Smith University where he works, then at Lincoln, and finally at Shaw. In each institution full instructions were given as to procedure in filling out the forms. The senior and freshmen questionnaires were administered at different hours and in different rooms. After the collection of the data, all the information gathered on each student was organized into a case record. The freshmen case records were shorter than the case records of the seniors. There were 244 freshmen cases and 167 senior cases.

Case Record I (Fig. 1) is a sample of a senior case summary. The student from Black Mountain, North Carolina, spent four years in Johnson C. Smith, majoring in biology and mathematics and making a scholastic average of C. He is in the 17-24 age group and is a member of the African Methodist Episcopal Zion Church. He scored high on theoretical interests according to the Allport-Vernon test. His health in college was good, and he states that he has worked his way through school. On the basis of Forms B and C, we feel that he entered Smith largely a fundamentalist, but with considerable modernist leaning, shifting during the four years to a more liberal position which may be characterized as modernist. His interest deepened on a majority of the topics of the questionnaire, his shifts being gradual and without noticeable emotional conflicts. On the whole he seems to have undergone a constructive and satisfying growth in his religious beliefs and attitudes. Of the eighteen factors listed on Form B, the student checked eleven as helpful: courses in religion, courses not in religion, chapel talks, spiritual emphasis week, administrative officers, teachers, students' conferences, student forums, volunteer religious work and chaplain or minister. He added

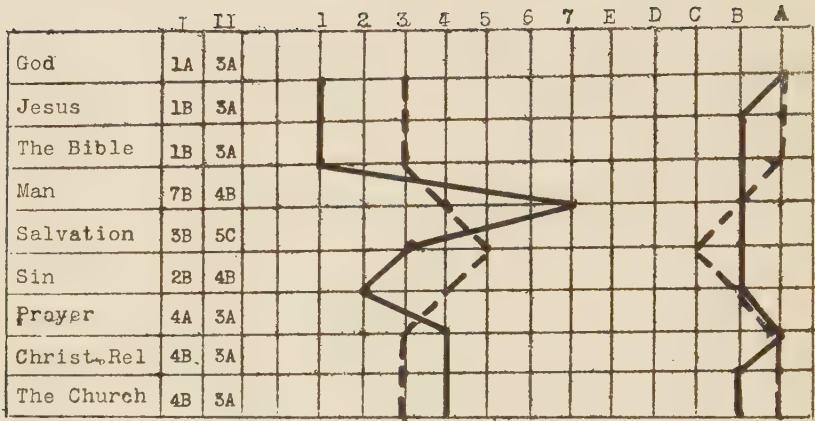


Figure-1, Case Number-1

Key: I-Entrance score ——— 6-Disbelief
 II-Senior score - - - - 7-Without religious belief
 1-Fundamentalist E-Marked unfavorable reaction
 2-Neo-supernaturalist D-Slight unfavorable reaction
 3-Modernist C-Indifference
 4-Religious naturalist B-Mild interest
 5-Confused belief A-Deep interest

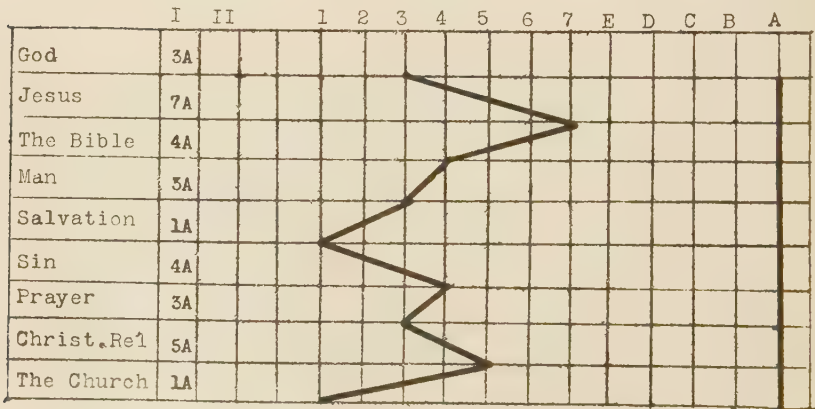


Figure-1, Case Number-1, Freshman

to the list of helpful factors sports and parents. He checked as without effect: formal religious services, personal sickness and misfortune, friends, evangelistic meetings, and death or sorrow in the family. As hindrances he checked roommates, and "bull sessions." In Form C he mentions reading and his own reasoning, experience with people in college life as important factors affecting shifts in his religious beliefs and attitudes. In the light of the high number of factors checked as helpful, it would seem that the shifts in the student's religious beliefs and attitudes were the result of the general impact of college life upon him, rather than a few factors. Figure 1 also contains the profile of freshman case 1 for comparison with the profile of senior case 1.

Tabulation of Data

During the summer of 1941 the data were tabulated. Percentage frequency tables, polygons, and bar graphs were constructed for the group as a whole and for smaller groups for purposes of comparison. Most of these tables and graphs appear in the body of the dissertation; but some will be found in the appendix.

Case record I, given above as a sample of how all cases were summarized, is presented more fully than the cases used for illustrations throughout the thesis. Such a complete diagnosis of each case would be valuable in counselling and for purposes of administrative guidance. A few more full cases are given in Chapter II. The reason for giving these full case records here is to show how the data on each student were assembled and how all information gained helped in the formation of conclusions. To avoid monotony and too great massing of detail for clarity of presentation of the major findings, case records in the main body of the dissertation are given in shorter form. But in the case of every student all the data were assembled as given in the longer examples.

Case I also illustrates one of the basic findings of the study. Students seldom enter college with one clear type of belief such as fundamentalist, modernist, neo-supernaturalist, re-

ligious naturalist, confused belief, without religious belief or disbelief, when the nine topics of the questionnaire are considered. On one of the topics the student may hold a fundamentalist belief, on another a modernist or religious naturalist belief, and on still another even disbelief. When a student was found to enter with one or two types mixed with other types, he was labeled as having mixed belief. He might thus have a mixture of fundamentalist and modernist beliefs on the nine topics and therefore be labeled as a fundamentalist-modernist. Many types of mixed belief were found. Students seldom entered or left college with one clear-cut belief pattern on all topics of the questionnaire. The graphs illustrating the cases indicate these differences in a striking fashion.

CHAPTER III

SHIFTS IN RELIGIOUS BELIEFS AND ATTITUDES

A shift in religious belief means moving from any one to another of the four belief types, fundamentalist, neo-supernaturalist, modernist, and religious naturalist. The shift may take place either in the conservative or in the liberal direction. A shift may also move from one of the above four positions to confused belief, or disbelief, or a position designated as without religious belief. One may also shift from any one of these three positions to a fundamentalist, neo-supernaturalist, modernist, or religious naturalist position. A shift in attitude means any shift in the emotion with which a belief is held from any one to any other position along the five-point scale of deep interest, mild interest, indifference, slight unfavorable reaction, marked unfavorable reaction. The shift may take place in either direction.

Shifts of 167 Seniors in Religious Beliefs and Attitudes

Shifts in Beliefs

The major trend in the shifts of the 167 seniors in their religious beliefs is from fundamentalist to modernist. Fundamentalist belief decreased from 40 to 14 per cent, while modernist belief rose from 30 to 40 per cent and religious naturalist belief rose from 6 to 24 per cent. The shift from fundamentalist to modernist is the dominant pattern during the years in college. The shift from various forms of conservative belief and in some cases from modernist belief to religious naturalist belief is the next

most important trend. There are some shifts from confused belief, disbelief, and without religious belief to modernist and religious naturalist positions. Shifts rarely occur from these positions to fundamentalist and neo-supernaturalist positions. Shifts in the conservative direction are usually on one or two of the nine topics, not on the whole profile. The apparent shift of a whole profile in the conservative direction is usually from confused belief, disbelief, or without religious belief to modernist or religious naturalist belief. Shifts from modernist or religious positions to fundamentalist or neo-supernaturalist positions are usually shifts on individual items and never on the student's profile as a whole. Confused belief increased from 6 to 9 per cent and disbelief increased from 2 to 4 per cent during the years of reconstruction in college among the 167 seniors. These shifts are usually not the shift of the student profile as a whole, but shifts on individual items. There are, however, some cases where students shift to generally confused belief. There are no clear-cut shifts of a student from belief to disbelief or the position without religious belief, on the profile as a whole. But some who were near the position of without religious belief or disbelief at entrance did not change materially during their years in college. Figures 29 and 30 show the total shifts of all seniors as checked on all concepts. Figure 29 shows all shifts in belief of the 167 seniors studied, on all nine concepts, and between all positions. Figure 30 shows the major shifts in belief between the four types--fundamentalist, neo-supernaturalist, modernist, and religious naturalist, and represents about 90 per cent of all shifts in beliefs.

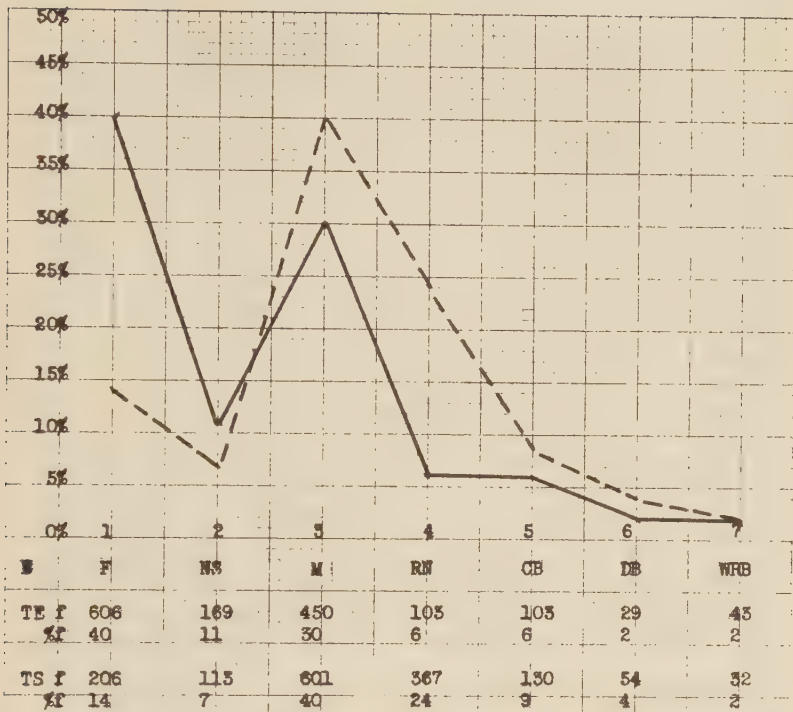
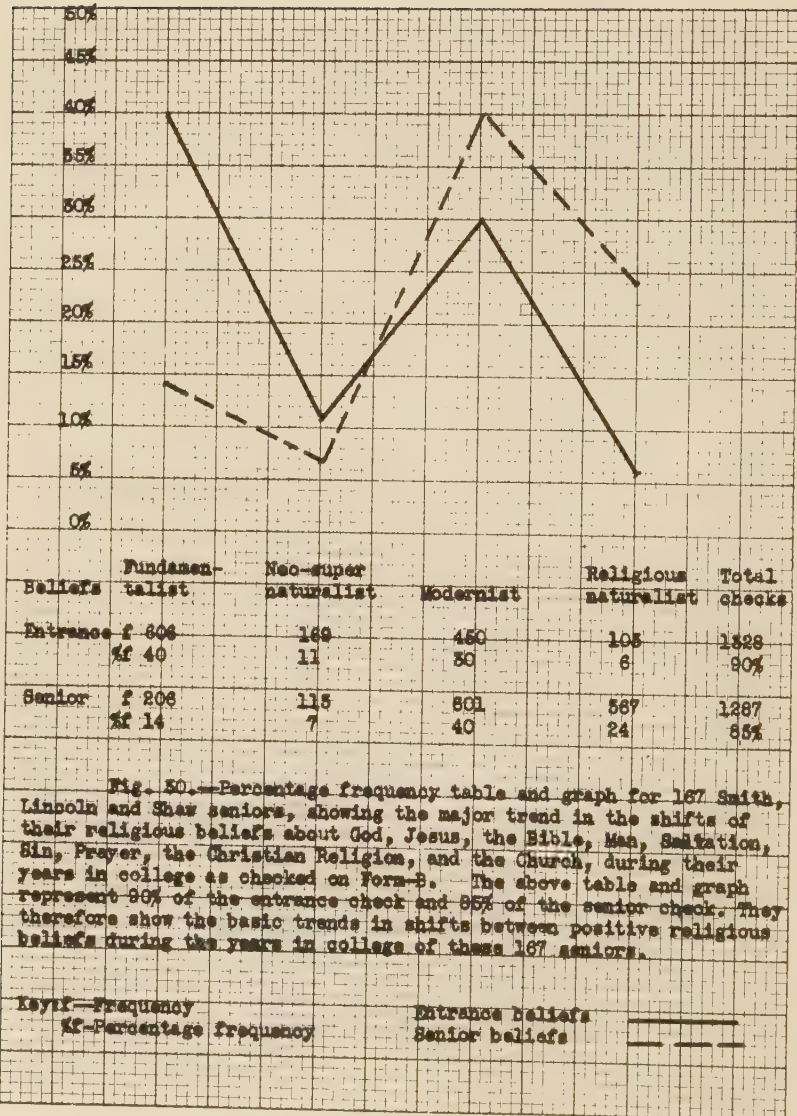


Fig. 29.—Percentage frequency table and graph for 167 Smith, Lincoln and Shaw seniors, showing the total shift in their religious beliefs about God, Jesus, the Bible, Man, Salvation, Sin, Prayer, the Christian Religion, and the church, during their years in college, as checked on Form-B. Total checks 1503.

Key: B—Beliefs
 TE—Total entrance check
 TS—Total senior check
 f—Frequency
 %f—Percentage frequency
 1.F—Fundamentalist
 2.NS—Neo-supernaturalist
 3.M—Modernist
 4.RN—Religious naturalist
 5.CB—Confused belief
 6.DB—Disbelief
 7.WRB—Without religious belief
 Entrance beliefs —————
 Senior beliefs —————



The cases cited here illustrate the different types of shifts individual seniors made in their adjustment on beliefs during their years in college. A fair representation of the different types is given.

Case 127 (Fig. 31) represents a clear shift from a general fundamentalist belief at entrance to a general modernist belief as a senior. This case represents the major trend in belief shifts. It will be observed, however, that this shift is not complete and even from one position to another, but ragged and uneven. So are most shifts. In case 127, the attitude changed from mild to largely deep interest. This increase in interest is characteristic of most of the cases.

Case 18 (Fig. 32) represents a shift from general modernist belief at entrance to general religious naturalist belief as a senior. This represents the next most important trend in belief shifts. The attitude of this student shifted from general mild interest with some indifference to deep interest on all nine items of the questionnaire. The patterns of belief and attitude at entrance are more ragged than those of the senior year. But both are somewhat ragged.

Case 164 (Fig. 33, page 75) represents a mixed and uneven shift in belief. The shift from modernist belief to fundamentalist belief on prayer is unusual. On God and Jesus the student shifted from confused belief to modernist belief and on the Bible from confused belief to religious naturalist belief. The ragged nature of this student's shift can be further seen on the items of man, sin, and salvation. The belief profile in the senior year is ragged, but the attitude profile is deep interest. The ragged pattern of belief here represents a fairly well-marked trend.

Case 113 (Fig. 34, page 75) represents a shift from generally confused belief and disbelief to a degree of religious naturalist belief, three items, man, salvation, and the Christian religion. But this positive shift is offset by a negative shift from confused belief to disbelief in God, Jesus, and the Bible. There was very little shift in attitude which remained largely indifference. It would seem that this student did not make a satisfactory adjustment in his religious beliefs and attitudes during his years in college.

Case 23 (Fig. 35, page 76) represents a ragged shift, but all shifts are to some positive belief. The attitude shifted from largely mild interest to clear deep interest. The student shifted from confused belief to fundamentalist belief on Jesus and from confused belief to religious naturalist belief on the Bible. This case represents in the senior year a belief that is still greatly mixed, though it is positive. The deep interest profile as a senior indicates that the student has made a constructive and satisfying adjustment in his religious beliefs though they are mixed.

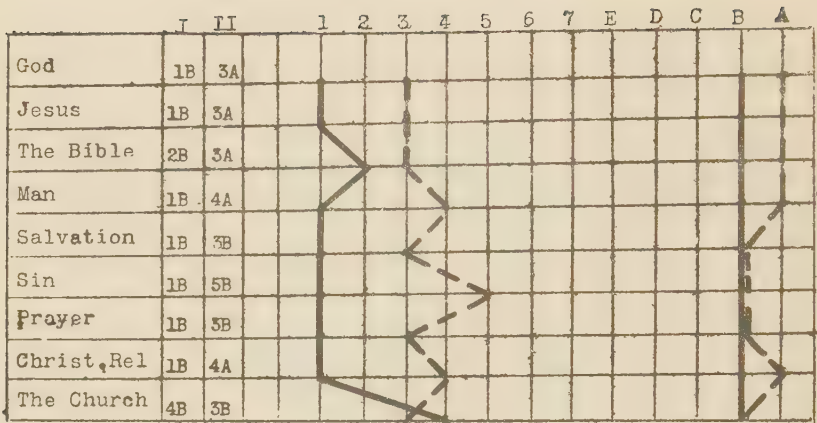


Figure-31, Case Number-127

Key: I-Entrance score ——— 6-Disbelief
 II-Senior score - - - 7-Without religious belief
 1-Fundamentalist E-Marked unfavorable reaction
 2-Neo-supernaturalist D-Blight unfavorable reaction
 3-Modernist C-Indifference
 4-Religious naturalist B-Mild interest
 5-Confused belief A-Deep interest

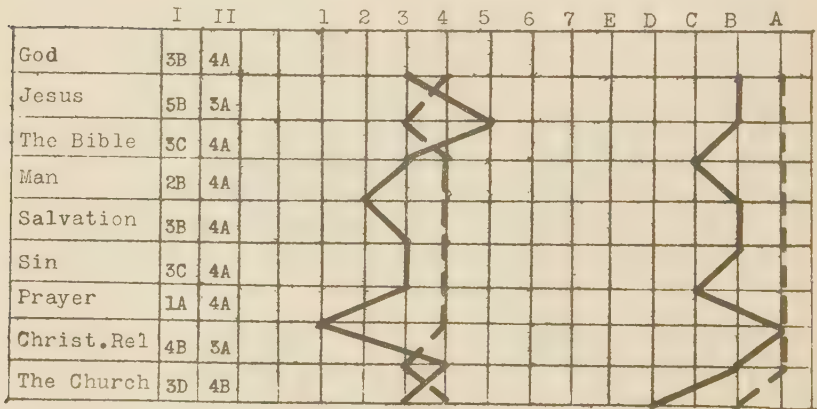


Figure-32, Case Number-18

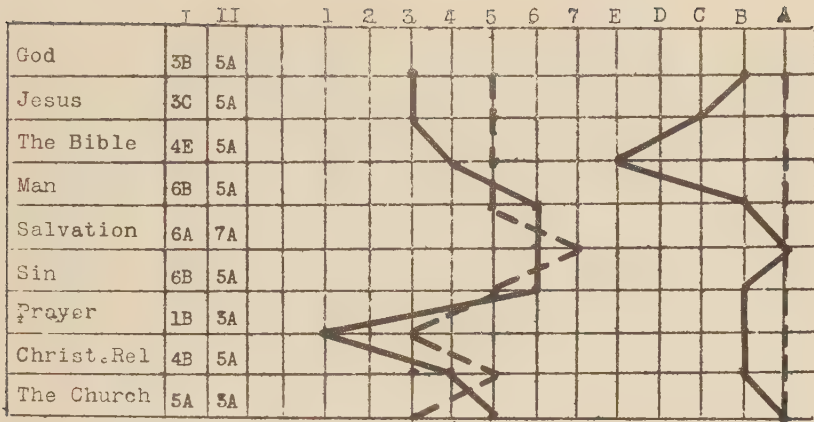


Figure-33, Case Number-164

Key: I-Entrance score ——— 6-Disbelief
 II-Senior score - - - - - 7-Without religious belief
 1-Fundamentalist E-Marked unfavorable reaction
 2-Neo-supernaturalist D-Slight unfavorable reaction
 3-Modernist C-Indifference
 4-Religious naturalist B-Mild interest
 5-Confused belief A-Deep interest

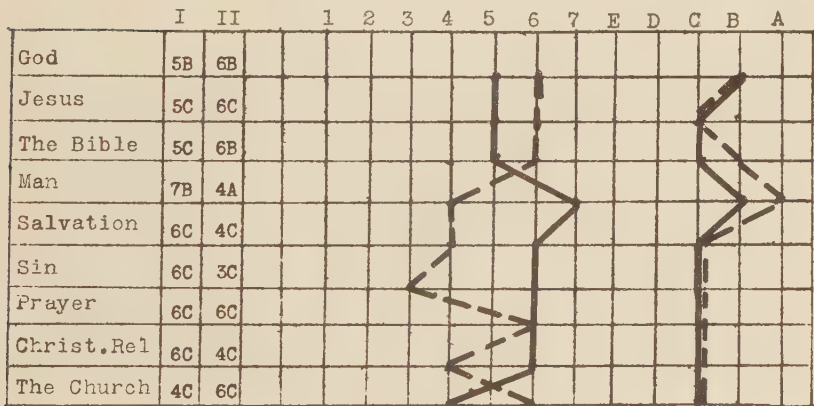


Figure-34, Case Number-113

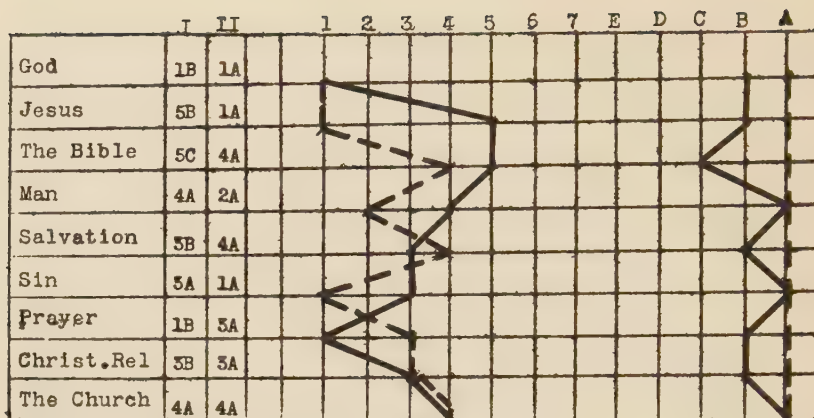


Figure-35, Case Number -23

Key: I-Entrance score ——— 6-Disbelief
 II-Senior score - - - - - 7-Without religious belief
 1-Fundamentalist E-Marked unfavorable reaction
 2-Neo-supernaturalist D-Blight unfavorable reaction
 3-Modernist C-Indifference
 4-Religious naturalist B-Mild interest
 5-Confused belief A-Deep interest

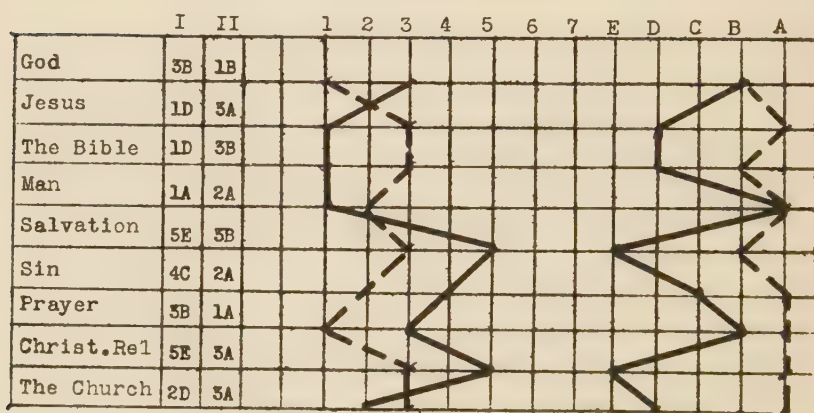


Figure-37, Case Number -38

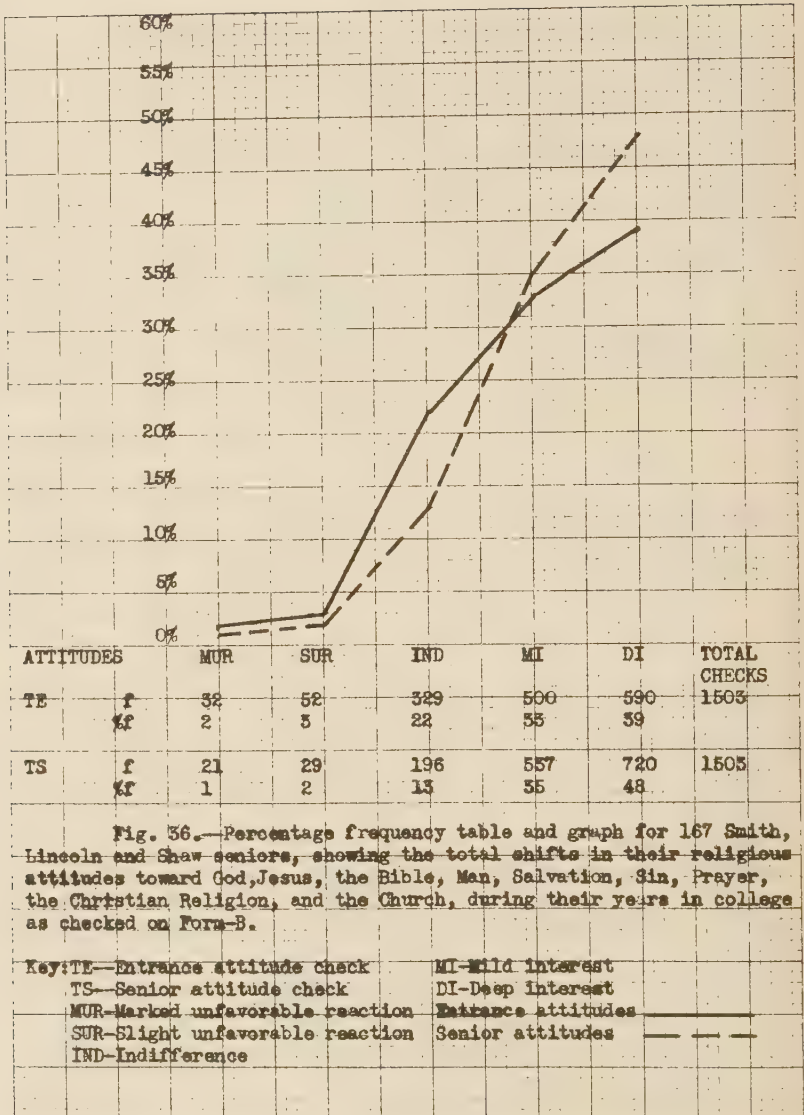
Shifts in Attitude

The major shift in the attitudes of the 167 seniors toward religion during their years in college is an increase in interest. Deep interest increased from 39 to 48 per cent and mild interest increased from 33 to 35 per cent. Indifference decreased from 22 to 13 per cent. Slight unfavorable reaction decreased from 3 to 2 per cent and marked unfavorable reaction from 2 to 1 per cent. This is the total picture of shifts in attitude of the 167 seniors. Figure 36 illustrates these general shifts.

Though the majority of seniors shifted toward an increased interest, there are individual exceptions. The cases listed below will give a clearer picture of the various types of shifts among the students studied during their years in college. Very few shifts in attitude are complete and even from one position to another on all nine items of the questionnaire. Most shifts are ragged and mixed, shifting one way on some items and another way on other items. A student's interest may increase on one item and remain the same or decrease on the next item. The general trend of his shift is clear from the total picture, but the shift is ragged and uneven. Case illustrations below represent all types of shifts.

The general trend in the shifts in attitude is toward an increase in interest. The general trend in belief shifts is from conservative to liberal belief patterns. The liberal shift and the increase in interest are both characteristic of the shifts of the 167 seniors during their years in college. This is one of the clearest findings of the study.

Case 38 (Fig. 37, page 76) represents a clear gain in interest from general mixed unfavorable reaction to general deep and mild interest. The increase in interest here represents the general trend in shifts of attitudes. Case 38



entered Smith with a mixed fundamentalist and modernist belief and with some confused belief. The confusion cleared up, but the belief remained somewhat mixed though it became largely modernist. The deepened interest is marked in this case. Perhaps, it is because the confusion and the accompanying tension in belief cleared up.

Case 122 (Fig. 38) represents a clear gain in interest from indifference to mild and deep interest. This case is different from most others because the student checked himself as being indifferent toward all topics at entrance except one, prayer, in which he had mild interest. He still checked his attitude as indifference toward Jesus, the Bible, and the church in his senior year, but he checked man, salvation, and the Christian religion with deep interest and God, sin, and prayer with mild interest. His belief remained mixed, though some confused and negative belief became positive belief.

Case 37 (Fig. 39) represents a loss in interest. The student shifted from deep interest on man and sin, and from mild interest in the Christian religion to indifference on these topics. The student checked himself as having deep interest in four of the nine topics at entrance. In his senior year he did not check himself as having deep interest in any of the nine topics. On the whole, the student moved to a position of less interest than at entrance. This case represents one of the lesser trends in shifts of attitude on the part of the 167 seniors.

Case 120 (Fig. 40, page 81) represents a clear loss in interest, shifting from largely mild interest with some indifference and unfavorable reaction to largely slight unfavorable reaction and indifference. The student checked mild interest in the topic, man, the only one checked with interest. In belief the student shifted to a mixed liberal belief, largely modernist and religious naturalist. The belief was largely fundamentalist and modernist at entrance. This case represents an exception to the general rule. A liberal shift in belief was accompanied by a loss and not a gain in interest.

Case 157 (Fig. 41, page 81) represents attitudes that remained unchanged on nine items of the questionnaire. The student entered with deep interest on all topics. During her years in college, she made no shifts in her attitudes. Her beliefs remained the same also throughout her college career. She entered with a mixed belief, largely liberal, modernist three items, religious naturalist three, and fundamentalist three. This case represents a very rare occurrence. Few students fail to recognize some shifts in their religious beliefs and attitudes during their years in college.

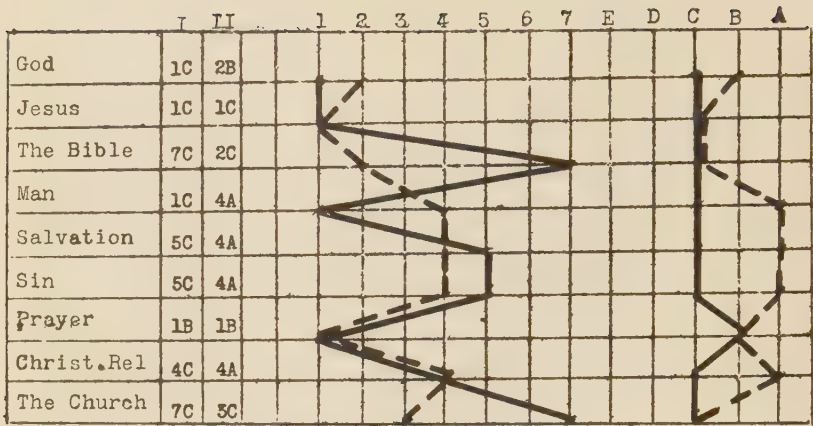


Figure-38, Case Number-122

Key: I-Entrance score ————— 6-Disbelief
 II-Senior score - - - - - 7-Without religious belief
 1-Fundamentalist E-Marked unfavorable reaction
 2-Neo-supernaturalist D-Slight unfavorable reaction
 3-Modernist C-Indifference
 4-Religious naturalist B-Mild interest
 5-Confused belief A-Deep interest

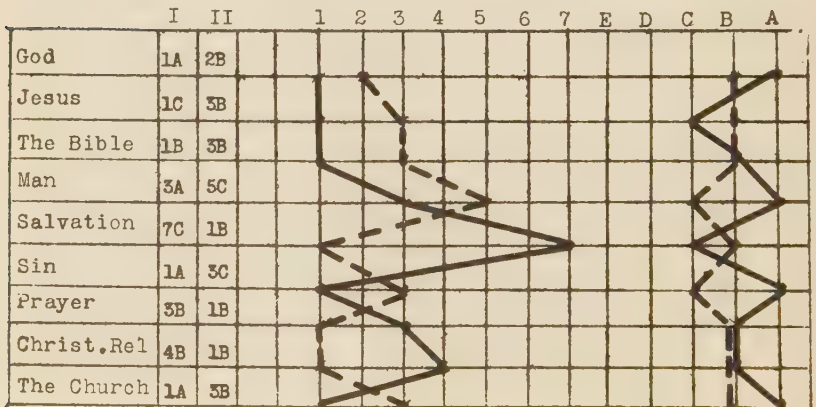


Figure-39, Case Number-37

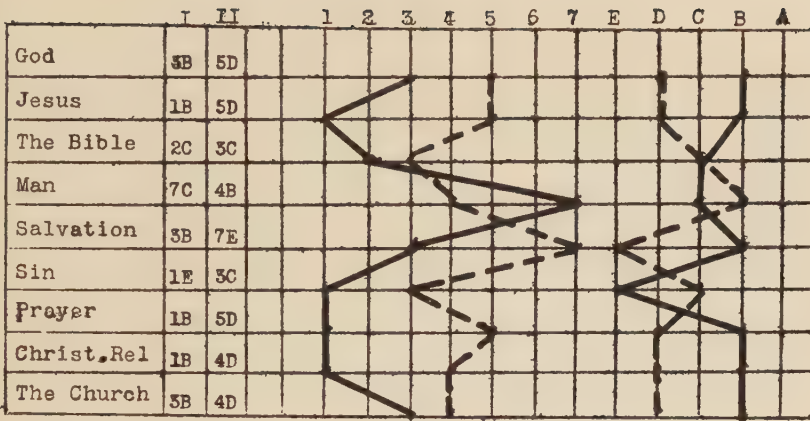


Figure-40, Case Number -120

Key: I-Entrance score ——— 6-Disbelief
 II-Senior score - - - - 7-Without religious belief
 1-Fundamentalist E-Marked unfavorable reaction
 2-Neo-supernaturalist D-Slight unfavorable reaction
 3-Modernist C-Indifference
 4-Religious naturalist B-Mild interest
 5-Confused belief A-Deep interest

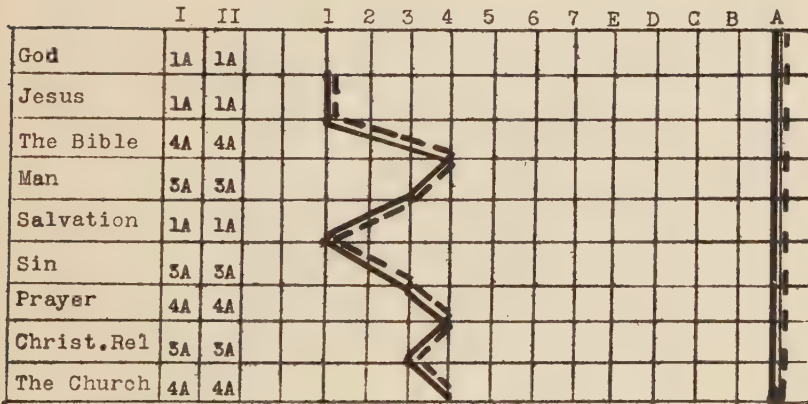


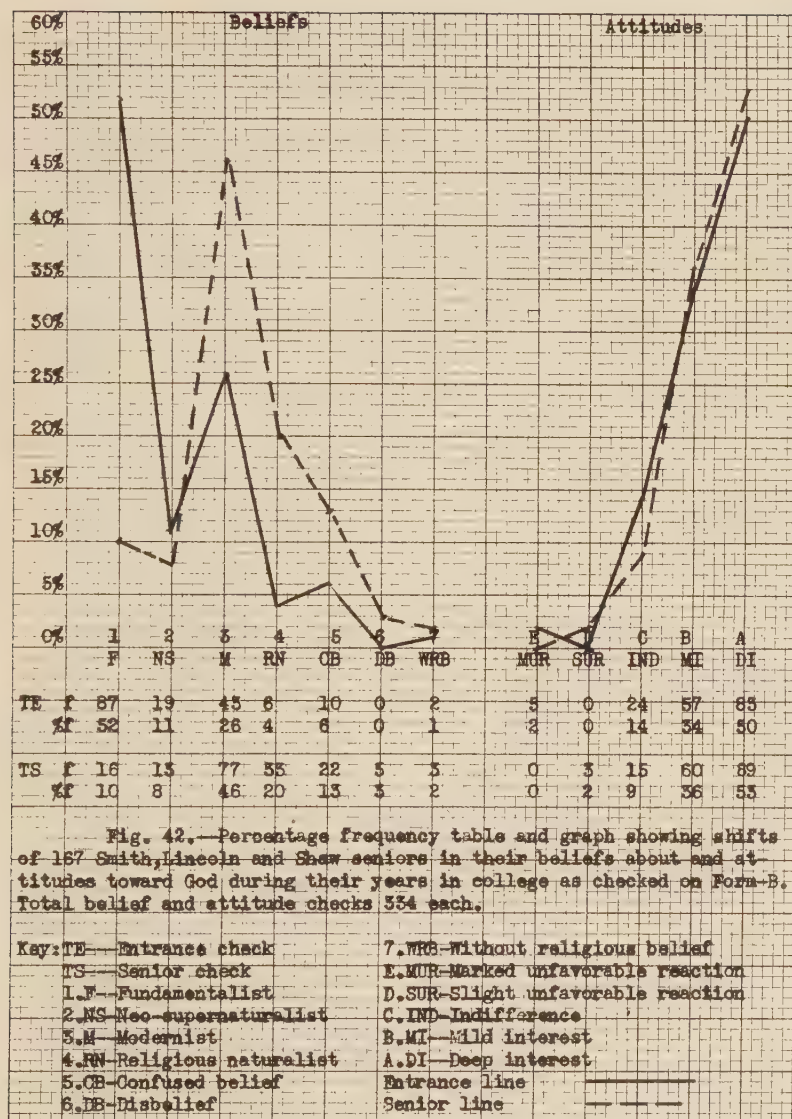
Figure-41, Case Number -157

Shifts in Religious Beliefs and Attitudes
on the Nine Subjects

Forms B and C are divided into nine different major sections. Each section contains questions on one of the major subjects: God, Jesus, the Bible, man, salvation, sin, prayer, the Christian religion, and the church. How the 167 seniors shifted in their beliefs and attitudes on each of these nine subjects is discussed here. A graph of each general shift and individual case shifts for illustrations are used in each instance. The cases used for illustrations are not given in full. Only the shift on the item under discussion is given.

Shifts in Beliefs about and Attitudes toward God

The greatest shift in belief about God was from a fundamentalist to a modernist type. Fifty-two per cent of the freshmen beliefs of these seniors were fundamentalist about God. Only 10 per cent said they were fundamentalist in belief about God as seniors. Twenty-six per cent of the seniors said they were modernist in belief about God at entrance to college as freshmen. Forty-six per cent were modernist as seniors. This shift from fundamentalist to modernist is the major trend. The next most important shift is the gain in religious naturalist belief during the years in college. Only 4 per cent of the seniors said they were religious naturalist in their belief about God as freshmen. Twenty per cent were religious naturalist in their belief about God as seniors. During the shifts in belief there was a small increase in confused belief about God. Six per cent were confused about God at entrance. Thirteen per cent were confused about God as seniors. Reconstruction of belief led to confusion for a number. Disbelief in God rose from a fraction of a per cent at entrance to 2 per cent as seniors. Figure 42 illustrates the above



shifts.

The general shift in attitudes of the seniors toward God during their years in college was a slight increase in interest. Interest in God was high at entrance. Fifty per cent checked deep interest and 34 per cent checked mild interest at entrance. Fourteen per cent checked their attitude toward God at entrance as indifference. None checked slight unfavorable reaction and 2 per cent checked marked unfavorable reaction as their attitude toward God. There was a general shift all along the scale toward slightly greater interest. Fifty-three per cent checked themselves as being deeply interested and 36 per cent as mildly interested in God as seniors. Indifference dropped 9 per cent. Slight unfavorable reaction rose to 2 per cent, and marked unfavorable reaction dropped to only a fraction of 1 per cent. On the whole, the shift was from fundamentalist to modernist and religious naturalist belief about God and from high interest to a slightly higher interest. Figure 42 illustrates these shifts in attitude toward God. Three different individual shifts in belief about and attitudes toward God are illustrated in Figure 43. Case 155 represents a shift from fundamentalist to modernist belief about God and the attitude remained the same--deep interest. Case 134 represents a shift from confused belief about God to neo-supernaturalist belief and the attitude remained the same--mild interest. Case 46 represents a shift from mild to deep interest in God, but the belief about God remained the same--religious naturalist belief.

The following quotations from Form C statements of students represent the general trend of shifts in belief from fundamentalist modernist. Each quotation is identified by case.

My belief was that God could do everything, knew everything, and is everywhere. My belief now is that God is a personal creator and ruler of the universe and the Father of man. Case 39.

Case Examples of Shifts on God

Case	I	II	1	2	3	4	5	6	7	E	D	C	B	A
155	---	1A--	3A--	X--	---	XX--	---	---	---	---	---	---	---	XXX
134	---	5B--	2B--	XX--	---	---	X--	---	---	---	---	---	---	XXX
46	---	4B--	4A--	---	---	XXX--	---	---	---	---	---	---	XX--	X

Key: I Entrance score--X
 II Senior score----XX
 Entrance and senior score---XXX
 1-Fundamentalist
 2-Neo-supernaturalist
 3-Modernist
 4-Religious naturalist
 5-Confused belief
 6-Disbelief
 7-Without religious belief

E-Marked unfavorable re-
 action
 D-Slight unfavorable reac-
 tion
 C-Indifference
 B-Mild interest
 A-Deep interest

Fig. 43

I believed that God was a large person with super-ability, power to know all and change all as he desired. I believe now that God is every place. All tangible things are godlike. Due to the fact that he is said to be the creator, every possible thing is God. Case 61.

I believed that God could do anything, knew everything, and was everywhere. Now I believe that God is the Father of man and ruler of the universe. He is an inspiration, an illumination. Case 70.

Two quotations represent a shift from fundamentalist to religious naturalist belief.

I thought he was the omnipotent ruler and policeman of the universe. Now I believe he is impersonal and is present only in the natural laws of the universe. Case 114.

I believed that God was a Judge in the sense that He watched over us and kept record of our good and bad deeds, would some day pass His judgment on us accordingly. Now I believe that God is an integrating process or force at work in the universe, making for a whole or for good, with which we may work and obtain the best possible life and against which we may work and destroy ourselves. Case 50.

Several different types of shifts are represented by these quotations of God. The type of shift is identified by the phrase at the beginning of each quotation.

Fundamentalist to neo-supernaturalist. I believed that God could do anything, knew everything, and was everywhere.

Now I believe that God is wholly different from man. Man can learn nothing of God in the natural ways of knowledge. Case 140.

Remained fundamentalist. From a very small girl I have believed that God can do anything, knows everything, and is everywhere. This belief was strengthened. I still believe that God can do anything and is everywhere, but in addition to this I believe that He is the creativity which yields the greater values of living. Case 68.

Modernist to religious naturalist. I believed that God was as a father to the people and at many times effected a change to prevent misfortune which was in progress. Now I believe that God's ways are the ways of nature, and the more we know about nature the more we know about his ways of doing things. As things in nature go over the same routine, He is as unchangeable as the basic laws of nature. Case 79.

Confused to modernist. My belief about God was very confused when I first registered. Now I believe that God is a supernatural being who determines one's destiny. Case 109, see Fig. 17, page 54.

Confused to religious naturalist. I had no intelligible belief at entrance. Now I believe that God is the creative force in the universe. Case 10.

Confused to neo-supernaturalist. My belief about God was badly confused. My belief now is that God is wholly different from man. Man can learn nothing of God in the natural ways of knowledge. He only knows about God, what God reveals to him supernaturally. Case 134.

Fundamentalist to confused belief. I believed that God is all in all and that he was our Creator and Maker and a true friend to all. Now my belief wavers somewhat. Oftimes I question his being able to be everywhere and see everything. I fail to see why we attribute good omens to God and bad luck, sin, etc. to Satan. Case 119.

Fundamentalist to confused religious naturalist. God was an invisible human being who ruled the universe and had perfect control of the laws of nature. My belief about God now is a question of mystery. I don't know what to think. However, I believe that something rules living existing bodies, which has more power than the earth dwellers. Case 49.

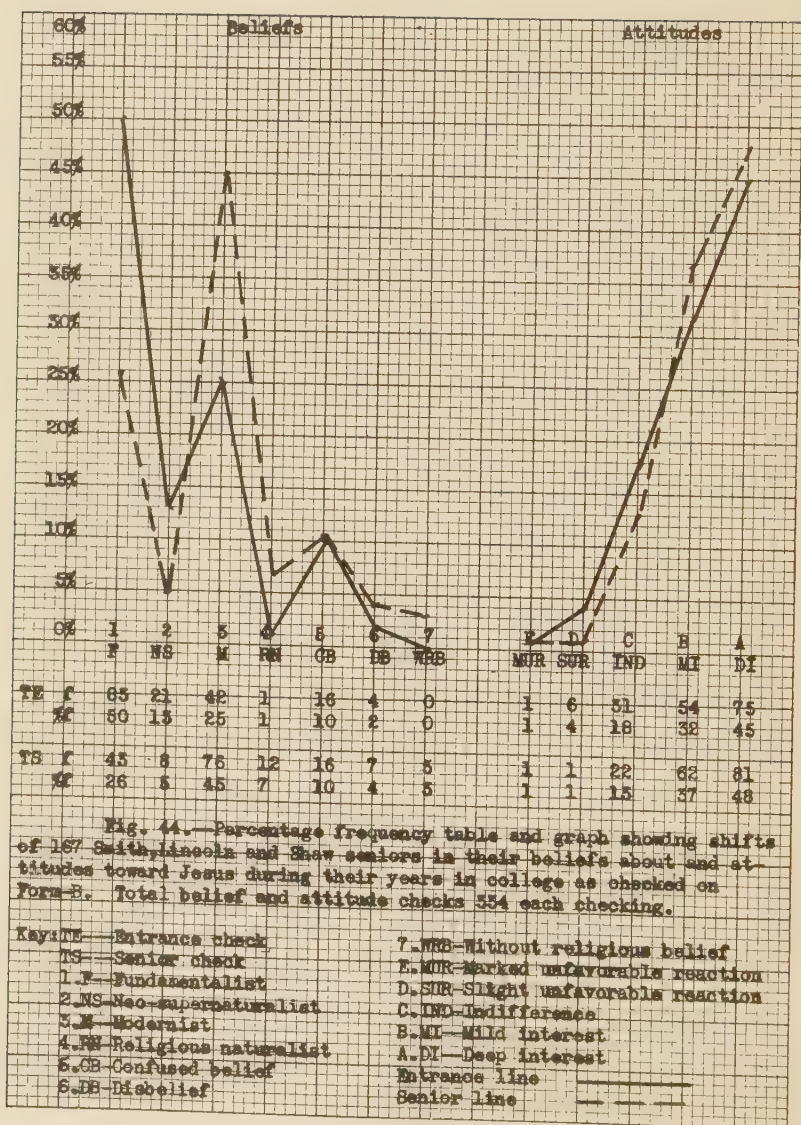
Fundamentalist to negative belief. My belief was that God was a supreme spirit, infinite in his being, and the creator of everything. My present belief is that God is an imaginative being, set up as our goal to keep peace on earth. Case 121, see Fig. 19, page 55.

All the above quotations came from Form C answers. They represent practically every type of answer given in the three institutions studied. They reveal how closely Forms B and C agree

in their implications. The purpose of Form C statements was to serve as a check on the student's marking of statements in Form B. The above quotations and those below reveal that the conclusions reached about shifts represent both Form B and Form C data.

Shifts in Beliefs about and Attitudes toward Jesus

The major trend in the shifts of the 167 seniors in their beliefs about and attitude toward Jesus is a shift from fundamentalist to modernist belief and a slight gain in interest. This is like the trend on God, but the drop in fundamentalist belief is not as marked as in the case of God. Fifty per cent of the students checked themselves as fundamentalist in their belief about Jesus at entrance to college. This is identical with the fundamentalist check on God. But 26 per cent still checked themselves as fundamentalist on Jesus in their senior year. The shift to modernist belief on Jesus is about the same as the shift to modernist belief on God, but the shift to religious naturalist belief is not as great. On God, religious naturalist belief rose from 4 per cent at entrance to 20 per cent at the senior year. On Jesus religious naturalist belief rose from 1 per cent at entrance to 7 per cent as seniors. Forty-five per cent checked modernist belief about Jesus as seniors and 46 per cent checked modernist belief about God as seniors. The same percentage of seniors were confused about Jesus as were confused about him as freshmen--10 per cent. The percentage was not made up of the same individuals in the freshman and senior years. Figure 44 illustrates these shifts in belief about Jesus as well as the shifts in attitude toward him. The shift in attitude toward Jesus during the years in college is about the same as the shift in attitude toward God. There was a slight increase in deep and mild interest. There



was a small decrease in indifference, slight unfavorable reaction and marked unfavorable reaction. Three cases are listed in Figure 45 showing different types of individual shifts in beliefs about and attitudes toward Jesus. Case 30 represents a shift from fundamentalist to modernist belief about Jesus, while the attitude remained the same--deep interest. Case 119 represents a shift from neo-supernaturalist belief to confused belief and a shift in attitude from mild to deep interest in the subject Jesus. Case 159 represents a shift from modernist belief to disbelief in Jesus and a shift in attitude from deep interest to indifference toward Jesus.

Case Examples of Shifts on Jesus

Case	I	II	1	2	3	4	5	6	7	E	D	C	B	A
30	---	1A	--3A	-X	-----	XX	-----	-----	-----	-----	-----	-----	-----	XXX
119	---	2B	--5A	-----	X	-----	XX	-----	-----	-----	-----	-----	X	--XX
159	---	3A	--6C	-----	X	-----	XX	-----	-----	-----	-----	XX	-----	X

Key:	I Entrance score--X	E-Marked unfavorable reaction
	II Senior score---XX	D-Slight unfavorable reaction
	Entrance and senior score---XXX	C-Indifference
	1-Fundamentalist	B-Mild interest
	2-Neo-supernaturalist	A-Deep interest
	3-Modernist	
	4-Religious naturalist	
	5-Confused belief	
	6-Disbelief	
	7-Without religious belief	

Fig. 45

A number of quotations from student statements about Jesus in Form C are given. The first four quotations represent a shift from fundamentalist to modernist belief.

To me Jesus was more or less secondary when I came to college. When I had reason for serious thought I always considered God and Christ as one God with two names. Now Jesus is the power that creates the greatest force within me when I try to do something with or without thought. Case 1.

I believed that Jesus was the Son of God, one that died to save the human world and a great teacher. He was born of

a virgin and was able to do things only a superman could do. He was more spiritual than physical. Now I believe that Jesus is one of the greatest teachers of mankind of all time. He taught the world many things by parables that applied to all classes for most efficient living. Case 69, see Fig. 72, page 138.

I believed that Jesus was the Son of God. Now I believe Jesus to be the son of Mary and Joseph, endowed with the Spirit of God. Case 82.

Jesus was God's only son, who died that man might live and whosoever followed his footsteps should have eternal life in Glory. Now I believe that Jesus is the ideal teacher of the Christian religion, righteousness, and bravery. Case 74.

The two quotation that follow represent shifts from fundamentalist to religious naturalist belief.

I believed that Jesus was the Son of God who came to the world to try to change the habits and customs of man. Now I believe that Jesus was just a prophet such as Paul and John the Baptist. Case 86.

I held that Jesus was really born supernaturally. Now I think that he had an earthly father as other people. But I respect and adore him for the type of life he lived. Case 152.

A number of quotations are given. Each type of shift is identified by the label at its beginning. Practically all types of shifts in belief about Jesus are represented here.

Fundamentalist to neo-supernaturalist. I believed that Jesus is the only Son of God. Now I believe that in Jesus is revealed the eternal Word of God. Case 140.

Religious naturalist to fundamentalist. I believed that Jesus was a good man who died to make men holy. Now I believe that Jesus Christ is the Savior of mankind. Case 51.

Remained fundamentalist. My belief about Jesus when I first registered here was that he would probably some day return to the earth as he once was. My belief about Jesus now is that he will never return to the earth and that he will remain in the Godhead. Case 37, see Fig. 39, page 80.

Remained religious naturalist. I believed that Jesus was a human who lived centuries ago and taught or set up a different standard of living. Now I believe that Jesus, living among humans, deeply sensed the conflicts of living and set down rules that are applicable to any life. Case 35.

Confused belief to modernist. My belief about Jesus was confused because I failed to understand the Holy Trinity. Now I believe that Jesus came nearer the perfect man than any man

in history. Hence we have come to believe that God is revealed through him. Case 4.

Negative belief to modernist belief. I thought that Jesus was a character merely thought up by Christians to hold interest of followers. I believe now that Jesus is the Son of God, that is, the spirit of righteousness. Case 81.

Fundamentalist to confused belief. I believed that Jesus was the Son of God who died to save the world. Now my attitude toward Jesus has changed because I don't feel certain that Jesus is really the Son of God. Case 6.

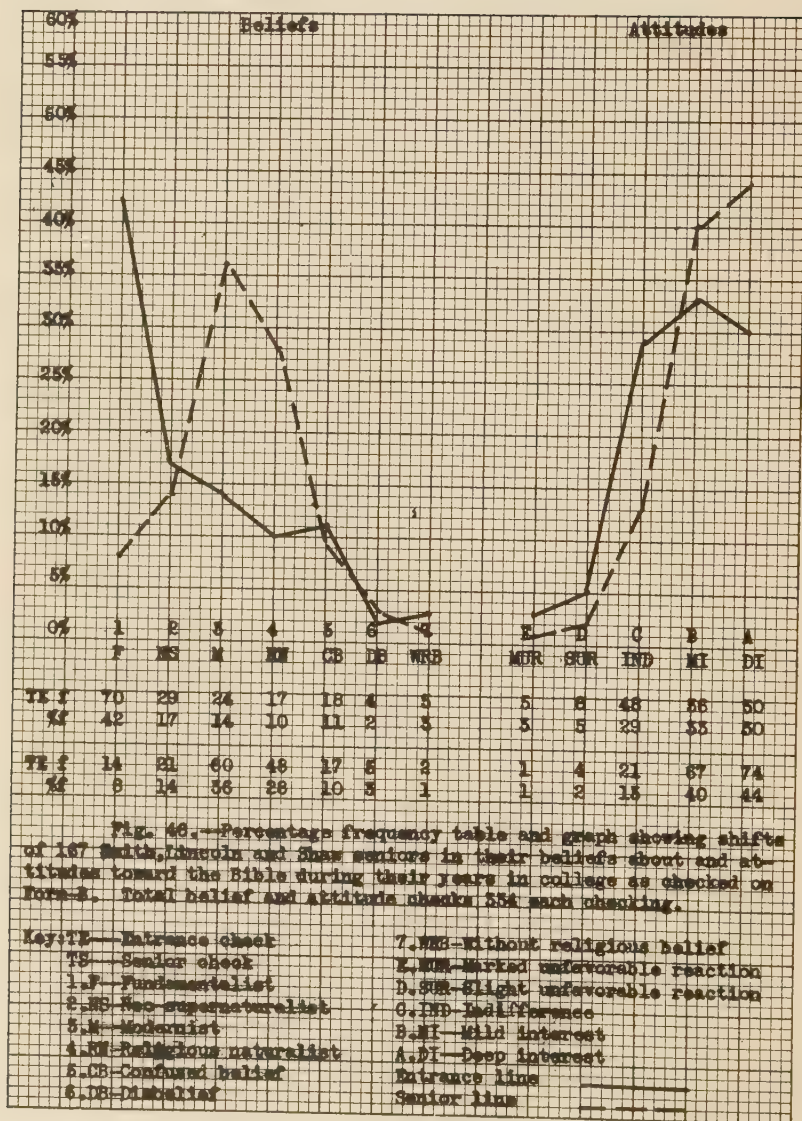
Religious naturalist to confused belief. I believed Jesus to be a great leader but not supernatural. Now I have no clear belief about him. Case 10.

Fundamentalist to without religious belief about Jesus. I believed that Jesus was a supreme divine being above man. Now I have no conscious belief about Jesus one way or the other. Case 17.

Fundamentalist to negative belief. When I first registered here Jesus was the Mediator between God and man and the only Mediator, and through him alone could we understand God. Now I believe that Jesus is a mythological character for the purpose of making man conscious of his negative reaction to the standards of society. Case 121, see Fig. 19, page 5b.

Shifts in Beliefs about and Attitudes toward the Bible

The major shift in belief about the Bible among the 167 seniors is from fundamentalist to modernist and religious naturalist belief. There is some shifting from neo-supernaturalist to modernist and religious naturalist belief. The drop in fundamentalist belief on the Bible is greater than the fundamentalist drop on any of the nine subjects except the Christian religion. The fundamentalist belief dropped from 40 per cent at entrance to 8 per cent as seniors. The modernist belief about the Bible rose from 14 per cent at entrance to 36 per cent as seniors, while religious naturalist belief rose from 10 per cent at entrance to 30 per cent as seniors. This is the major shift, the shift to modernist and religious naturalist belief. There are drops in neo-supernaturalist belief and in confused belief as well as in the position without religious belief. There was a rise of 1 per



cent in disbelief in the Bible. The attitude toward the Bible shows one of the clearest gains in interest. There is a clear rise in deep and mild interest and a clear drop in indifference, slight unfavorable reaction and marked unfavorable reaction. Figure 46 illustrates these shifts in beliefs about and attitudes toward the Bible on the part of the 167 seniors.

Three individual case shifts on beliefs about and attitudes toward the Bible are listed here. Figure 47 shows only the shifts on the Bible. Case 26 shows a shift from fundamentalist to modernist belief about the Bible and from mild to deep interest in attitude. This case is characteristic of the largest type of shifts. Case 128 represents a shift from modernist to religious naturalist belief and a shift in attitude from mild to deep interest. Case 150 shows a loss of belief and interest. The student shifted from neo-supernaturalist belief to disbelief in the Bible and from mild interest to indifference in attitude. The quotations from Form C given below illustrate all types of shifts. A larger number of quotations are given on the basic trends, but all types of shifts are represented. The first group of quotations represent the shift from fundamentalist to modernist belief.

Case Examples of Shifts on the Bible

Case	I	II	1	2	3	4	5	6	7	E	D	C	B	A
26	---	1B---	3A---	X-----	XX-----								X---	XX
128	---	3B---	4A-----		X---	XX-----							X---	XX
150	---	2B---	6C-----	X-----				XX-----				XX---	X	

Key:	I Entrance score--X	E-Marked unfavorable reaction
	II Senior score---XX	D-Slight unfavorable reaction
	Entrance and senior score---XXX	C-Indifference
	1-Fundamentalist	B-Mild interest
	2-Neo-supernaturalist	A- Deep interest
	3-Modernist	
	4-Religious naturalist	
	5-Confused belief	
	6-Disbelief	
	7-Without religious belief	

Fig. 47.

I believed that the Bible was an infallible record given to us by inspired men of God, and this book being very much taboo as to its uses in reading. Now I believe the Bible is the product of religious people and a part of their lives imparted to us as the most workable way of life we have in the universe. Case 50.

I believed that everything the Bible said was true. Now I believe that folklore and dreams played a great part in its making. Case 61.

I believed that the Bible was the Word of God. Now I believe that it is a good book of literature. Case 159.

I believed that the Bible was the eternal word of God and everything in the Bible was entirely true as to facts. Now I believe that the Bible pictures a long process of growth of the religious life of a people. It seems to me more like a history. It does not have the sacredness it once had. Case 13.

I believed that the Bible was the supreme word of God. It could not be doubted. Everything in it was true. Now I believe that the Bible is historical teaching and the work of God and Jesus during ancient times. Case 126, see Fig. 15, page 52.

I believed that the Bible was the exact words of God spoken through men. Now I believe that the Bible is a book of stories and passages giving some facts and some fiction about the history of Christianity. Case 86.

I believed that everything in the Bible is true and sacrosanct. I looked upon it as a sacred book of God and thought that it should be given better care than any other book. Now the Bible seems to me to be some of the best literature written. It is necessary to interpret the Bible in order to understand it. Case 51.

Fundamentalist to religious naturalist. I believed that the Bible was holy and the only Scriptures accepted as true on earth. Now I think the Bible is very interesting and it serves as a guide to our present constitutional laws. Cases 121, see Fig. 19, page 54.

Modernist to religious naturalist. I believed that the Bible was a guide book for the Christian religion. Now I believe the Bible describes a historical development in moral behavior. Case 10.

Remained religious naturalist. I believed that the Bible was a standard, a book of interesting stories. I still believe the Bible is a yardstick to be used in measuring our lives, for every act we have a set standard. Case 35.

Fundamentalist to confused believer. I believed that every word of the Bible was the Word of God, Now I am sort of confused. Case 140.

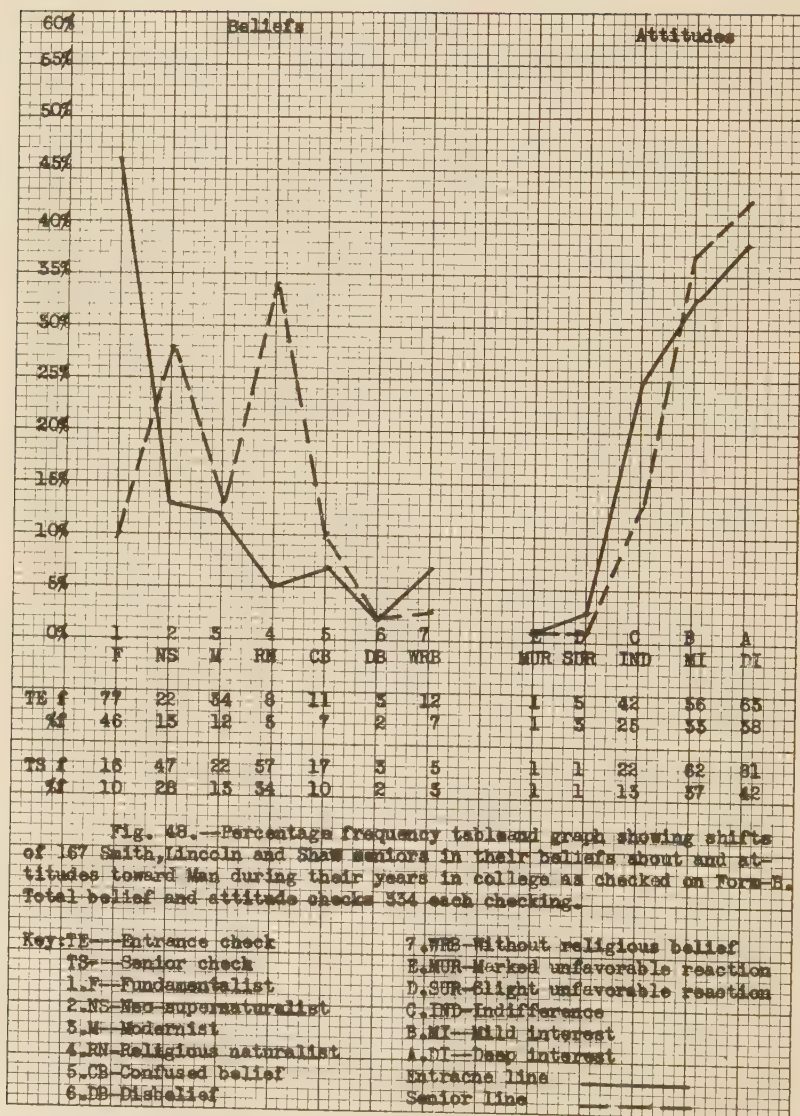
Fundamentalist to negative belief. I believed that the Bible was the absolute truth and the best book one could read. Now the Bible is just another book as far as I am concerned. But some fine literature is contained therein. It should be read for this reason alone. Case 4.

Negative belief to religious naturalist belief. I believed that the Bible was a beautiful piece of mythology. Now I believe that the Bible can make any man's life better. Case 81.

Form C statements on the Bible do not show as great variety in type as on God and Jesus. The statements on the Bible follow the fundamentalist and modernist shift pattern together with the religious naturalist pattern. There are other types of shifts but the above shifts are the rule. These statements of students about the Bible in Form C also show how closely Form C data agree with Form B data in their general implications and conclusions. Form C statements were asked for in order to check on the students' checking of statements on Form B.

Shifts in Religious Beliefs about and Attitudes toward Man

The major shift in the religious beliefs of these 167 seniors about man is a shift from fundamentalist belief to religious naturalist and neo-supernaturalist belief. This shift is different from any of the other main shifts. A large number of the seniors entered college with a fundamentalist belief about man, 46 per cent. The rest were scattered out on neo-supernaturalist, modernist, and religious naturalist beliefs with a few on the other three positions. These students shifted during their college years in a rather striking manner to two positions, religious naturalist and neo-supernaturalist. The greatest shift is from fundamentalist to religious naturalist belief. The next greatest shift is to neo-supernaturalist belief. Fundamentalist belief about man dropped from 46 per cent to 10 per cent, while



religious naturalist belief rose from 5 per cent to 34 per cent, and neo-supernaturalist belief rose from 13 per cent to 28 per cent. There were no important shifts to other positions. The attitude shift was a clear shift all along the scale toward a deeper interest in the religious conception of man. Deep and mild interest increased slightly. Indifference decreased considerably and slight and marked unfavorable reaction to the religious conception of man decreased slightly. Figure 48 illustrates these shifts of 167 seniors in their beliefs about and attitudes toward man. Figure 49 illustrates three individual shifts in religious beliefs about and attitudes toward man. Case 7 shows a shift from fundamentalist to religious naturalist belief about man with the attitude remaining the same, deep interest. Case 129 represents a shift from fundamentalist to neo-supernaturalist belief and the attitude shifted from mild to deep interest. In case 10, the shift is from the position without religious belief about to religious naturalist belief and the attitude shifted from indifference to deep interest. Cases 7 and 129 represent the major trend in shifts of belief about and attitudes toward the religious conception of man. Case 10 represents a rare type of shift.

Case Examples of Shifts on Man

Case	I	II	1	2	3	4	5	6	7	E	D	C	B	A
7---	1A---	4A---	X-----			XX-----								XXX
129---	1B---	2A---	X---XX-----										X---	XX
10---	7C---	4A-----				XX-----			X-----			X-----		XX

Key:	I Entrance score--X	E-Marked unfavorable reaction
	II Senior score---XX	D-Slight unfavorable reaction
	Entrance and senior score---XXX	C-Indifference
	1-Fundamentalist	B-Mild interest
	2-Neo-supernaturalist	A-Deep interest
	3-Modernist	
	4-Religious naturalist	
	5-Confused belief	
	6-Disbelief	
	7-Without religious belief	

Fig. 49

Quotations from Form C statements are given here concerning man. They represent all types of statements made by students. The statements representing a shift from fundamentalist to modernist belief are listed first.

My belief was that man was a creature placed here by God and constantly under his surveillance. Now I believe that man is an individual capable of expressing his bit of divine if he but will. Case 57.

He was the son of God and basically different from the lower animals. Now I believe he is the highest development of animals, but still an animal. Case 114.

I believed that man was made by God and guided by God during his life time. I believed that the destiny of man was predetermined by God. Now I believe that man's creation is an evolving process. Man's life is a result of cause and effect. If man lives a good life that is his reward. Case 51.

Fundamentalist to religious naturalist. I believed that man was created by God and in his own image. Now I believe that man has reached his present stage through an evolutionary process. Case 167.

Fundamentalist to religious naturalist. My belief was that man was judged every minute by God and most of them were sinners and should always do good so as to live eternally after death. Now I believe that man is an animal on the face of the earth trying to exist. Some are good and some are bad and will do anything for their own personal gain, but all are religious some time. Case 69, see Fig. 72, page 138.

Remained modernist. I believed that man was made in the image of God and should exemplify the highest standards of life humanly possible. I still believe that man is so incapable of accomplishing work without divine aid that he should always strive to reach the highest standard of perfection. Case 35.

Without religious belief to neo-supernaturalist. I had no conscious belief about the religious nature of man. Now I believe that man stands always under the judgment of God. Case 140.

Without religious belief to religious naturalist belief. I had no definite belief. Now I believe that man is an animal endowed with creative and appreciative powers which raise him above the level of other animals. Case 10.

Fundamentalist to confused belief. I believed that man was created by God in the beginning of the world. Now my belief about man is rather confused. Case 13.

Shifts in Religious Beliefs about and Attitudes toward Salvation

The major trend in the religious beliefs of seniors in shifts on salvation is from fundamentalist to religious naturalist belief. Fundamentalist belief drops from 26 per cent at entrance to 13 per cent as seniors, and religious naturalist belief rises from 6 per cent at entrance to 25 per cent as seniors. Modernist and neo-supernaturalist belief about man remain about the same though they drop a little during the years in college. Modernist belief dropped from 43 to 40 per cent and neo-supernaturalist belief dropped from 7 to 4 per cent. The total shift in the religious belief about salvation is not very large. Most of the students have already abandoned the traditional fundamentalist belief about heaven and hell when they enter college. The bulk of them are modernist in their beliefs about salvation when they come to college. More still are modernist when they leave college in their belief about salvation than are any other belief type. In the shifts that occur, the largest number are from fundamentalist to religious naturalist, though there is some shifting from modernist to religious naturalist belief. Confused belief about salvation increases somewhat while neo-supernaturalist belief, disbelief, and those who held the position without religious belief about salvation, decrease slightly. The major shift in attitude toward salvation is a slight increase in mild and deep interest, a definite decrease in indifference, and a slight increase--1 per cent--in slight and marked unfavorable reaction. Figure 50 illustrates the general shifts in religious beliefs about and attitudes toward salvation during the years in college of the 167 seniors.

Figure 51 illustrates the way three individuals shifted on salvation. They are characteristic of a large number of cases.

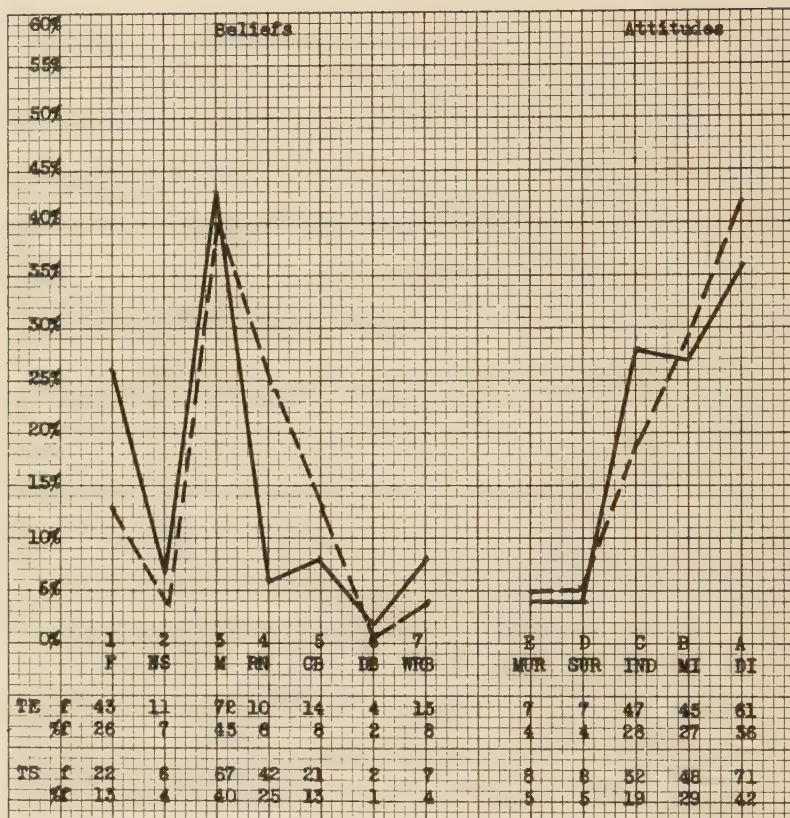


Fig. 50.--Percentage frequency table and graph showing shifts of 167 Smith, Lincoln and Shaw seniors in their beliefs about and attitudes toward Salvation during their years in college as checked on Form B. Total belief and attitude checks 334 each checking.

KEY

TE Entrance check
 TS Senior check
 1.F Fundamentalist
 2.NS Neo-supernaturalist
 3.M Modernist
 4.RN Religious naturalist
 5.CB Confused belief
 6.DB Disbelief
 7.WRB Without religious belief

E.MUR Marked unfavorable reaction
 D.SUR Slight unfavorable reaction
 C.IND Indifference
 B.MI Mild interest
 A.DI Deep interest
 Entrance line
 Senior line

Case 146 represents a student who entered college with a modernist belief about salvation and graduated with the same type of belief. This case represents a considerable number of seniors. Case 167 shows a shift from fundamentalist about salvation to a religious naturalist belief. In this case interest shifted from mild to deep interest. In case 15, belief shifted from modernist to confused belief and the attitude shifted from indifference to deep interest. Several quotations from Form C statements are given about salvation. The first three statements represent a shift in belief from fundamentalist to modernist. The remaining statements are identified by the labels in front of them.

Case Examples of Shifts on Salvation

Case	I	II	1	2	3	4	5	6	7	E	D	C	B	A
146---	3A--	3A--	-----XXX			-----XXX								
167---	1B--	4A--	X--	-----XX			-----X--XX							
15---	3C--	5A--	-----X			-----XX			-----X-----XX					

Key:	I Entrance score--X	E-Marked unfavorable reaction
	II Senior score---XX	
	Entrance and Senior score--XXX	D-Slight unfavorable reaction
	1-Fundamentalist	C-Indifference
	2-Neo-supernaturalist	B-Mild interest
	3-Modernist	A-Deep interest
	4-Religious naturalist	
	5-Confused belief	
	6-Disbelief	
	7-Without religious belief	

Fig. 51

I believed that salvation was the essential thing if a person were to receive the benefit of the life after death. Now I believe that salvation is the everyday life and conduct of persons. Case 86.

I believed that all man's efforts should be working toward salvation and that the most important thing one was to look forward to was the Great Day. Now I believe that man should conduct himself here on earth so that he may receive part of his salvation while he lives. In other words, good is its own reward and we receive salvation according to the way we live. Case 50.

I believed that salvation meant eternal life, that is, going to heaven after death. Now I think that salvation means trying to do one's best to live by the teaching of Jesus and dying with the hope of immortality. Case 13.

Fundamentalist to religious naturalist. My belief about salvation was to live the best one could, following the teaching of Jesus, in order to have eternal life. My belief now is that salvation is living in devotion to the unlimited growth of values in the world. Case 39.

Fundamentalist to religious naturalist. I believed that salvation was going to heaven when you die. Now I believe salvation is inspiration for better living. Case 143.

Confused belief to modernist belief. My belief at entrance was a bit confused. My belief is still a bit confused, however, I do feel that salvation helps one to live a better life on earth and to hope for eternal life beyond. Case 93.

Fundamentalist to confused belief. Salvation was saving souls. Now my idea of salvation is rather hazy and indefinite. Case 91.

Remained confused. My belief about salvation when I first registered was very confused. Now my belief about salvation is still confused. Case 109.

Belief remained negative. I felt that salvation was just a lot of stuff, given out by the ministers. I still believe that one does not go to heaven when he dies, be he good or bad. Case 81.

Shifts in Religious Beliefs about and Attitudes toward Sin

The shift in religious belief about sin is slight among the 167 seniors. The chief belief at entrance was modernist, 45 per cent, with 30 per cent fundamentalist and 11 per cent neo-supernaturalist. There was a moderate shift from fundamentalist, neo-supernaturalist, and modernist belief to religious naturalist belief about sin. The religious naturalist belief grew from 3 per cent at entrance to 19 per cent as seniors. But the chief pattern of belief still remained modernist and fundamentalist. All other shifts were slight. There was also a slight shift in attitude toward deeper interest. Indifference and unfavorable reaction decreased slightly and mild interest increased considerably.

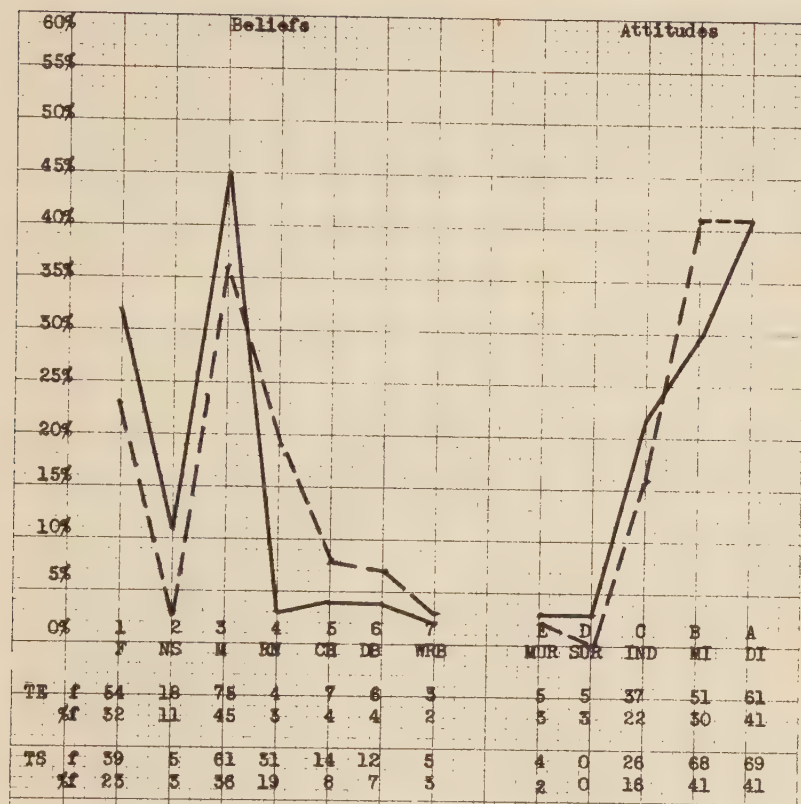


Fig. 52. --Percentage frequency table and graph showing shifts of 167 Smith, Lincoln and Shaw seniors in their beliefs about and attitudes toward Sin during their years in college as checked on FormB; total belief and attitude checks 334 each checking.

KEY

TE Entrance check
 TS Senior check
 1.F Fundamentalist
 2.NS Neo-supernaturalist
 3.M Modernist
 4.RN Religious naturalist
 5.CB Confused belief
 6.DB Disbelief
 7.WRB Without religious belief

E.MUR Marked unfavorable reaction
 D.SUR Slight unfavorable reaction
 C.IND Indifference
 B.MI Mild interest
 A.DI Deep interest
 Entrance line —————
 Senior line - - - - -

Figure 52 illustrates the shifts in religious beliefs about and attitudes toward sin. Three individual shifts on sin are described in Figure 53. Case 130 shows a shift from fundamentalist to modernist belief, while the attitude remained the same--deep interest. Case 92 represents a student who remained fundamentalist in his belief about sin and his interest remained the same also--mild interest. Case 57 shows a shift in belief from fundamentalist to religious naturalist and a shift in attitude from indifference to mild interest.

Case Examples of Shifts on Sin

Case	I	II	1	2	3	4	5	6	7	E	D	C	B	A
130	1A	3A	X		XX									XXX
92	1B	1B	XXX											XXX
57	1C	4B	X			XX						X		XX

Key:	I Entrance score--X	E-Marked unfavorable reaction
	II Senior score---XX	
	Entrance and senior score---XXX	D-Slight unfavorable reaction
	1-Fundamentalist	C-Indifference
	2-Neo-supernaturalist	B-Mild interest
	3-Modernist	A-Deep interest
	4-Religious naturalist	
	5-Confused belief	
	6-Disbeliever	
	7-Without religious belief	

Fig. 53

The quotations from Form C given here represent all types of shifts. The statements on sin do not show as great variety in types as statements on God, Jesus, and the Bible. For this reason fewer quotations are given here. The first five quotations represent a shift from fundamentalist to modernist belief. The other statements are identified by label.

I believed that sin was evil and that everything that is not in the Bible is sinful. I also believed that all sin was marked down by God. Now I believe that sin is doing things that are injurious to society or to an individual. Case 51.

When I entered here, I thought that sin was breaking any law of God. Now I believe that sin is breaking any law of nature or any law of society. Case 62.

I believed that sin was that which was contrary to the words of the Bible. Now I believe that sin is more or less inevitable if you live on earth. Case 126, see Fig. 1b, page 52.

I believed that sin was any act of transgressing the law of God. Now I believe that sin is any act that does not promote the welfare of man and in some way retards his progress toward the way of the Lord Jesus. Case 50.

I believed that sin was anything that did not obey the words of God. Now I believe that sin is anything that will hurt us or our fellowman. Case 81.

Fundamentalist to religious naturalist. I believed sin to be the disobeying of the ten commandments. Now I believe sin to be anything which conflicts with the laws of nature. Case 15.

Modernist to religious naturalist. My belief was that sin is willfully doing anything that harms our selves or our fellowman. My belief is now that sin is working against the greatest growth of values. Case 39.

Fundamentalist to confused belief. I believed that God would punish all bad things done and reward you for all good things done. Now I question what is good and what is bad, because our customs are continually changing. Case 153.

Shifts in Religious Beliefs about and Attitudes toward Prayer

The major trend in the shifts of 167 seniors in their religious beliefs about prayer is from fundamentalist to modernist. The shift on prayer represents the most marked shift from one position to another of all the shifts observed. Fifty-two per cent of the seniors said that they were fundamentalist in their belief about prayer when they entered college. This dropped to 13 per cent, as seniors. A fairly high percentage, 31, said they were modernist at entrance in their beliefs on prayer. Modernist belief rose to 56 per cent as seniors, the highest percentage of belief of one type observed in all the shifts. Other shifts in belief about prayer were relatively small. The religious

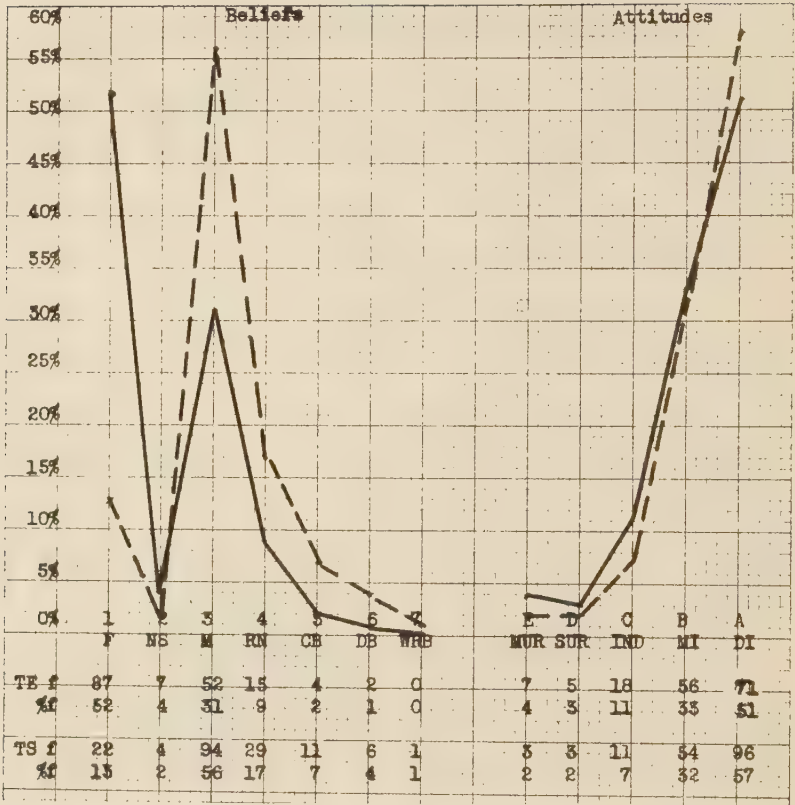


Fig. 54.--Percentage frequency table and graph showing shifts of 167 Smith, Lincoln and Shaw seniors in their beliefs about and attitudes toward Prayer during their years in college as checked on Form B; total belief and attitudes checks 334 each checking.

KEY

TE Entrance check
 TS Senior check
 1.F Fundamentalist
 2.NS Neo-supernaturalist
 3.M Modernist
 4.RN Religious naturalist
 5.CB Confused belief
 6.DB Disbelief
 7.WRB Without religious belief

E.MUR Marked unfavorable reaction
 D.SUR Slight unfavorable reaction
 C.IND Indifference
 B.MI Mild interest
 A.DI Deep interest
 Entrance line ———
 Senior line - - - -

naturalist belief grew from 9 to 17 per cent. The shift in attitude toward prayer is also marked. It is the greatest gain in interest of all the shifts observed. The seniors checked themselves as being rather deeply interested in prayer at entrance. Thirty-three per cent checked mild interest, and 52 per cent checked deep interest as their entrance attitudes. Only 11 per cent checked indifference toward prayer at entrance. Three per cent checked slight unfavorable reaction, and 4 per cent checked marked unfavorable reaction. During the shift deep interest increased to 57 per cent from 51 per cent, the highest percentage of interest on any topic. This high percentage of deep interest together with the high check of modernist belief make prayer stand out among the subjects of the questionnaire as of greatest interest to students in these colleges. It seems that prayer is a more vital part of their everyday living or a greater felt need in their living than most of the other subjects of the questionnaire. Figure 54 shows the shifts in beliefs about and attitudes toward prayer among the 167 seniors.

Figure 55 illustrates different types of individual shifts on prayer. Case 33 shows a shift from fundamentalist to modernist belief and from indifference to deep interest. This case illustrates the major trend of a shift from fundamentalist to modernist and a gain in interest. Case 32 represents an unusual shift in interest from marked unfavorable reaction to mild interest in prayer. The shift in belief is the usual shift from fundamentalist to modernist belief. In case 125 the shift is from modernist to religious naturalist belief about prayer, and the attitude shifted from indifference to mild interest. The quotations on prayer from Form C listed below show the variety in types of shifts. The first two quotations show a shift from fundamen-

talist to modernist belief.

Case Examples of Shifts on Prayer

Case	I	II	1	2	3	4	5	6	7	E	D	C	B	A
33----	1C----	3A----	X-----		XX-----							X-----		XX
32----	1E----	3B----	X-----		XX-----					X-----				XX
125----	3C----	4B-----			X-----	XX-----							X----	X

Key: I Entrance score--X E-Marked unfavorable
 II Senior score---XX reaction
 Entrance and senior score---XXX D-Slight unfavorable
 1-Fundamentalist reaction
 2-Neo-supernaturalist C-Indifference
 3-Modernist B-Mild interest
 4-Religious naturalist A-Deep interest
 5-Confused belief
 6-Disbelief
 7-Without religious belief

Fig. 55

I believed that anything prayed for could be gotten. Now I believe that anything that has been done can be prayed for and done with courage, though through trials. Case 61.

My belief was that if you pray in faith and sincerity, God will give us whatever we ask. My belief now is that prayer is meditation and communion with God. Case 39.

Fundamentalist to religious naturalist. I believed that prayer would obtain anything. Now I believe that prayer is a form of emotional release. Case 150.

Fundamentalist to religious naturalist. I believed that God will give us whatever we ask. Now I believe that prayer is establishing that relation with the creativity of the universe which secures the greater values of living. Case 70.

Remained modernist. I believed that prayer was a way of solving personal and also social problems, by appealing to God. Now I believe that prayer is a means by which we seek that which is greater than ourselves for help by working toward that end. Case 50.

Modernist to religious naturalist. I believed that prayer was thanking God for things you were fortunate in having, asking for inspiration in your undertaking so that you will take those channels which will lead you to success. Now I believe that prayer is striving for something and doing everything in your power to make it come to pass. Case 79.

Fundamentalist to confused belief. I believed that prayer was direct talk with God. Now I cannot say what I believe since I am still in the middle of the fence. Case 91.

Remained confused. I believed that prayer was talking with God, but my idea was badly confused. Now I believe that it is communion with God, but my mind is still not clear on the subject. Case 93.

Fundamentalist to negative belief. I believed that prayer was supplication to the Almighty for something wanted or for forgiveness of some sin. Now I believe that prayer is a psychological means of escape and compensation, which consoles and cheers up an individual in distress. Case 114.

Modernist to negative belief. I believed that prayer was communion with God. Now I have little faith in prayer. Case 4.

Shifts in Religious Beliefs about and Attitudes toward the Christian Religion

The major shift in religious belief about the Christian religion is an increase of modernist and religious naturalist belief, with a corresponding decrease in fundamentalist and neo-supernaturalist belief. During the years in college fundamentalist belief about the Christian religion dropped from 29 per cent to 5 per cent and neo-supernaturalist belief dropped from 9 to 2 per cent, while modernist belief increased from 38 to 46 per cent and religious naturalist belief increased from 13 to 36 per cent. The biggest increase is in religious naturalist belief, from 13 to 36 per cent. At entrance, more of the 167 students were already modernist than anything else in their belief about the Christian religion, so the gain in modernist belief is not great. There was a decrease in confused belief of 1 per cent, and there was an increase in disbelief of 2 per cent. The attitude shift is a small but clear gain in interest all along the scale. Unfavorable reaction, indifference, and mild interest decrease slightly, and deep interest increased considerably. Figure 56 illustrates these shifts in belief about and attitudes toward the Christian religion.

Three cases in Figure 57 illustrate different types of shifts in beliefs about and attitudes toward the Christian religion

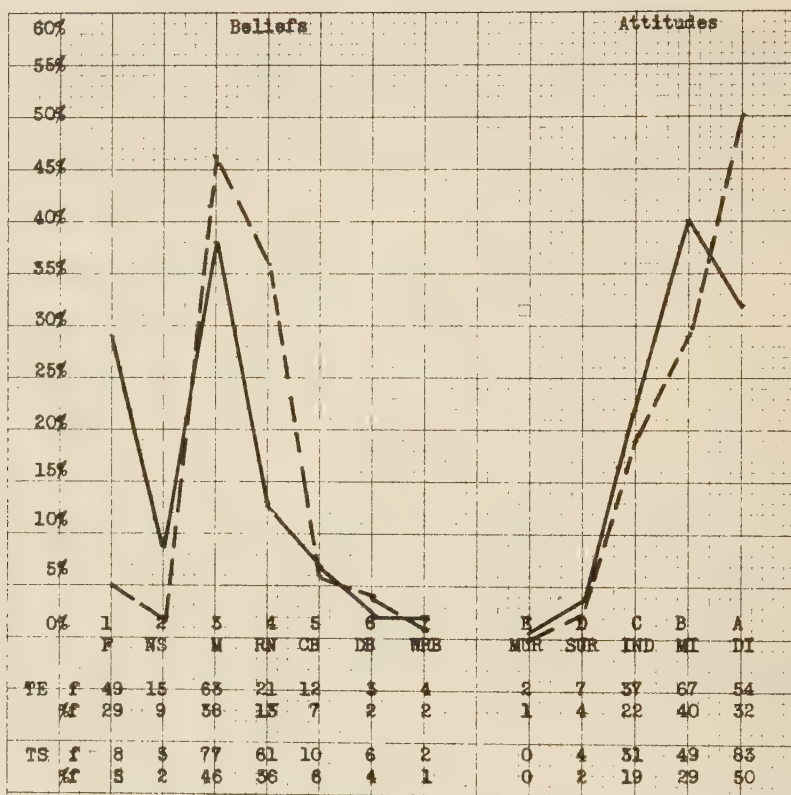


Fig. 56.--Percentage frequency table and graph showing shifts of 167 Smith, Lincoln and Shaw seniors in their beliefs about and attitudes toward the Christian Religion during their years in college as checked on Form B; total belief and attitude checks 334 each check.

KEY

TE Entrance check
 TS Senior check
 1.F Fundamentalist
 2.NS Neo-supernaturalist
 3.M Modernist
 4.RN Religious naturalist
 5.CB Confused belief
 6.DB Disbelief
 7.WRB Without religious belief

E.MUR Marked unfavorable reaction
 D.SUR Slight unfavorable reaction
 C.IND Indifference
 B.MI Mild interest
 A.DI Deep interest
 Entrance line —————
 Senior line - - - - -

among the 167 seniors studied. Case 108 shows a shift from neo-supernaturalist to modernist belief and a shift in attitude from indifference to deep interest. Case 6 illustrates a shift from fundamentalist to religious naturalist belief and a shift in attitude from mild to deep interest. Case 13 represents a shift in belief from modernist to religious naturalist and the attitude remained the same--deep interest. The quotations on the Christian religion taken from Form C statements by students represent all types of shifts. The first four statements are examples of a shift from fundamentalist to modernist belief. The remaining statements are identified by label.

Case Examples of Shifts on the Christian Religion

Case	I	II	1	2	3	4	5	6	7	E	D	C	B	A
108----	2C	-3A	-----	X	--XX	-----	-----	-----	-----	-----	-----	X	-----	XX
6-----	1B	-4A	--X	-----	-----	XX	-----	-----	-----	-----	-----	-----	X	--XX
13-----	3A	-4A	-----	-----	X	--XX	-----	-----	-----	-----	-----	-----	-----	XXX

Key:	I Entrance score--X	E-Marked unfavorable reaction
	II Senior score---XX	
	Entrance and senior score---XXX	D-Slight unfavorable reaction
	1-Fundamentalist	C-Indifference
	2-Neo-supernaturalist	B-Mild interest
	3-Modernist	A-Deep interest
	4-Religious naturalist	
	5-Confused belief	
	6-Disbelief	
	7-Without religious belief	

Fig. 57

I considered it as the first great religion for all. I think it is still the best but I think there is good in some other religions for some people. Case 1, see Fig. 1, page 18.

I believed that the Christian religion was the only religion of merit. Now I believe that it is a religion with some merit which other religions lack, and it lacks some merits possessed by other religions. Case 114.

I believed that the Christian religion was a means by which we obtain salvation. Now I believe that it is a means by which we obtain the best possible life. Case 50.

I believed the Christian religion was supernaturally given from God and the only way of salvation. Now I believe that the Christian religion is the highest religion in the world. Case 70.

Fundamentalist to religious naturalist. I believed that the Christian religion was the only real religion and that one had to be a Christian in order to have eternal life. I believe now that it is one among other religions. I believe that it is a standard set up to create better moral living. Case 13.

Remained fundamentalist. I believed then and I still believe that the Christian religion is the only way of salvation. Case 121, see Fig. 18, page 54.

Remained modernist. I believed that the Christian religion was the best religion. I now believe that it is good, but other religions have their points, although I still like Christianity best. Case 129.

Confused belief to modernist. My belief about the Christian religion was very confused when I first registered. Now I believe that a Christian religion is one that abides by and is within the keeping of all standards set up by Jesus. Case 109, see Fig. 17, page 53.

Negative belief to modernist. I felt that it was a parasite on society. Now I feel that the Christian religion can help society if used in the right way. Case 81.

Modernist to confused belief. I believed the Christian religion was the best one in the world. Now I believe that it is a good religion, but I will not say that it is better than any other religion. Case 51.

Religious naturalist to confused belief. I believed that the Christian religion is one among the religious traditions of man. Sometimes it is a creative source of richer living, sometimes it is not. Now my belief has become badly confused. Case 140.

Shifts in Beliefs about and Attitudes toward the Church

The major shift in belief about the church is a considerable increase of religious naturalist belief, and a smaller increase of modernist during the college years. Both fundamentalist and neo-supernaturalist belief dropped considerably. There was a slight increase in disbelief. The one shift in attitude was a clear gain in interest all along the scale. Indifference decreased considerably and unfavorable reaction slightly. Deep and mild

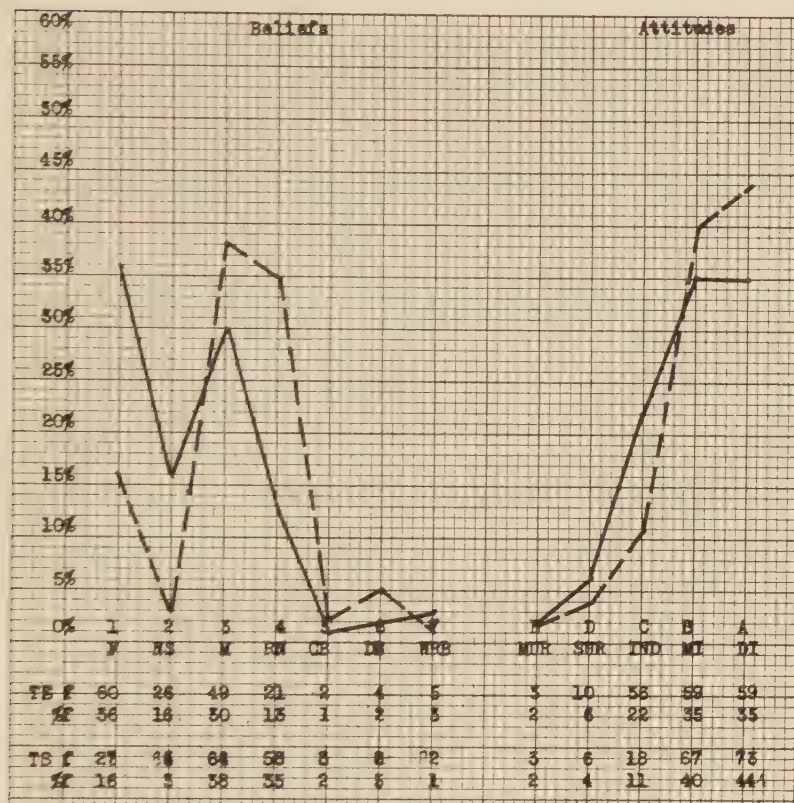


Fig. 58.--Percentage frequency table and graph showing shifts of 167 Smith, Lincoln and Shaw seniors in their beliefs about and attitudes toward the Church during their years in college as checked on Form B. Total belief and attitude checks 334 each checking.

KEY

TE Entrance check
 TS Senior check
 1.F Fundamentalist
 2.NS Neo-supernaturalist
 3.M Modernist
 4.RN Religious naturalist
 5.CB Confused belief
 6.DB Disbelief
 7.WRB Without religious belief

E.MUR Marked unfavorable reaction
 D.SUR Slight unfavorable reaction
 C.IND Indifference
 B.MI Mild interest
 A.DI Deep interest
 Entrance line —————
 Senior line - - - - -

interest increased considerably. Fundamentalist belief dropped from 36 to 16 per cent and neo-supernaturalist belief dropped from 16 to 3 per cent. Modernist belief increased from 30 per cent to 38 per cent, and religious naturalist belief increased from 13 per cent to 35 per cent, the greatest shift of all. Indifference dropped from 22 per cent to 11 per cent, and mild interest increased from 35 to 44 per cent. Figure 58 illustrates these shifts in religious beliefs about and attitudes toward the church. Three cases are shown in Figure 59, illustrating the different individual shifts on the church. Case 19 shows a shift from fundamentalist to religious naturalist belief and an increase in interest from indifference to mild interest as the shift in attitude. Case 149 represents a shift from fundamentalist to modernist belief and the attitude remained the same--mild interest. In case 16 the belief shifts from neo-supernaturalist to religious naturalist, but the attitude remains the same--deep interest.

Case Examples of Shifts on the Church

Case	I	II	1	2	3	4	5	6	7	E	D	C	B	A
19----	1C----	4B----	X-----			XX-----							X----	XX
149----	1B----	3B----	X-----		XX-----									XXX
16----	2A----	4A-----	X-----		XX-----									XXX

Key:	I Entrance score-X	E-Marked unfavorable reaction
	II Senior score--XX	D-Slight unfavorable reaction
	Entrance and senior score-XXX	C-Indifference
	1-Fundamentalist	B-Mild interest
	2-Neo-supernaturalist	A-Deep interest
	3-Modernist	
	4-Religious naturalist	
	5-Confused belief	
	6-Disbelief	
	7-Without religious belief	

Fig. 59

The quotations from Form C represent all types of shifts. The first three represent a shift from fundamentalist to modernist.

I believed that the church was the house of God and a place where everyone should go on Sunday. Now I believe that the church is a means of expressing our faith and worshipping in a common manner. Case 86.

I believed that the church was an institution approved by God in which we can connect ourselves with God and gain salvation. Now I believe that the church is an institution of people which makes for the betterment of our conditions following the principles of Jesus Christ. Case 50.

I believed that you must go to church to be a Christian. Now I believe that some of those who do not go to church are better Christians. You can be a Christian and not go. Case 129.

Fundamentalist to religious naturalist. I believed that the church was the only means of salvation. Now I believe the church is a good medium of common interest. Case 150.

Remained fundamentalist. I believed that the church was the holy temple of God. Now I believe that the church is the greatest Christian institution and renders peace and comfort to those visiting it. Case 68.

Remained modernist. I believed that the church is the best place to worship God and his work. Now I believe that the church is a social agency to foster work of God and to provide for socialization. Case 126, see Fig. 15, page 52.

Remained modernist. I believed that the church was the place for carrying on group worship and religious education. Now I believe that the church is an association of persons interested in religious living. Case 70.

Without religious belief to fundamentalist. I believed that the church was just another social institution. Now I believe that the church is a divine institution, God's ark of salvation on earth. Case 134.

Neo-supernaturalist to negative belief. I believed that the church is significant to the degree that it bears the eternal Word of God. Now I believe that the church is an out-moded institution, a social parasite. Case 140.

Comparison of Shifts in Religious Beliefs about and Attitudes toward the Nine Major Subjects of the Questionnaire

Tables 3 and 4 compare the percentages checks of all seniors on beliefs about and attitudes toward God, Jesus, the Bible, man, salvation, sin, prayer, and the Christian religion and the church. Figure 60 compares the nine graphs of these checks. They reveal similarities and differences in the shifts on the nine

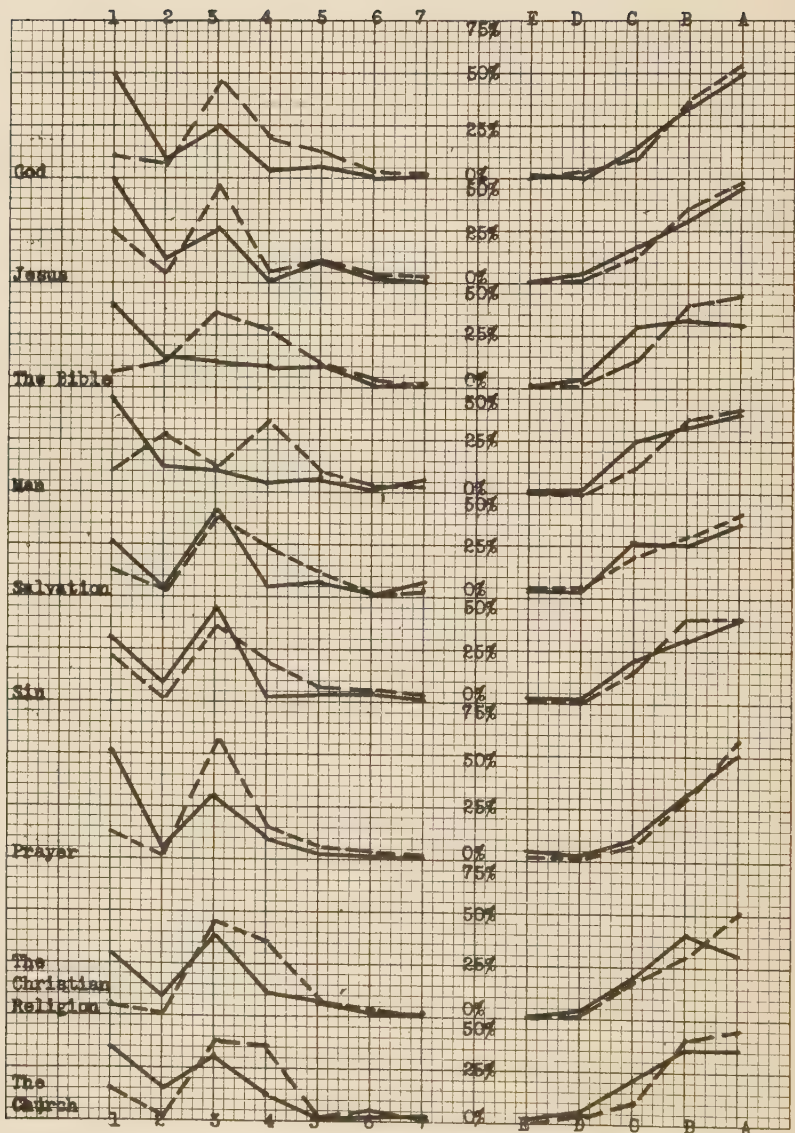


Fig. 60.—Comparison of Shifts on the Nine Subjects

subjects. The shifts on God, Jesus, and prayer are similar. The shifts on the Bible, the Christian religion, and the church are similar. The shifts on salvation and sin are also alike. The shifts on man in general pattern are different from the rest.

TABLE 3

TABLE OF THE PERCENTAGES OF BELIEF CHECKS OF 167 SENIORS
ON THE NINE SUBJECTS OF FORM B, CHECKS I AND
II OR ENTRANCE AND SENIOR CHECKS*

Subjects	Check No.	Funda- mental- ist	Neo- Super- natu- ralist	Modern- ist	Reli- gious Natu- ralist	Con- fused Belief	Dis- belief	Without Religious Belief
God.....	I	52	11	26	4	6	1	2
	II	10	8	46	20	13	3	2
Jesus....	I	50	13	25	1	10	2	0
	II	26	5	45	7	10	4	3
The Bi- ble.....	I	42	17	14	10	11	2	3
	II	8	13	36	28	10	3	1
Man.....	I	46	13	12	5	7	2	7
	II	10	28	13	34	10	2	3
Salva- tion....	I	26	7	43	6	8	2	8
	II	13	4	40	25	13	1	4
Sin.....	I	32	11	45	3	4	4	2
	II	23	3	36	19	8	7	3
Prayer..	I	52	4	31	9	2	1	0
	II	13	2	56	17	7	4	1
The Chris- tian Re- ligion.	I	29	9	38	13	7	2	2
	II	5	2	46	36	6	4	1
The Church.	I	36	16	30	13	1	2	3
	II	16	3	38	35	2	5	1

*The percentages in this table are in round numbers.

TABLE 4

TABLE OF THE PERCENTAGES OF ATTITUDE CHECKS OF 167 SENIORS
ON THE NINE SUBJECTS OF FORM B, CHECKS I AND
II OR ENTRANCE AND SENIOR CHECKS*

Subjects	Check No.	Marked Unfavorable Reaction	Slight Unfavorable Reaction	Indifference	Mild Interest	Deep Interest
God.....	I	2	0	14	34	50
	II	0	2	9	36	53
Jesus...	I	1	4	18	32	45
	II	1	1	13	37	48
The Bible....	I	3	5	29	33	30
	II	1	2	13	40	44
Man.....	I	1	3	25	33	38
	II	1	1	18	37	42
Salvation...	I	4	4	28	27	36
	II	5	5	19	29	42
Sin.....	I	3	3	22	30	41
	II	2	0	16	41	41
Prayer..	I	4	3	11	33	51
	II	2	2	7	32	57
The Christian Religion.	I	1	4	22	40	32
	II	0	2	19	29	50
The Church.	I	2	6	22	35	35
	II	2	4	11	40	44

*The percentages in this table are in round numbers.

Conclusions

General Belief Shift

The great majority of belief shifts are from fundamentalist to modernist. A considerable number are from fundamentalist and modernist to religious naturalist belief. These are the main

trends. Other shifts occur, but they are few compared to the shifts to modernist and religious naturalist positions. The general shift is from conservative to more liberal beliefs. There are no shifts from a modernist or religious naturalist position back to a fundamentalist position of any consequence. There are a few to religious naturalist and other positions from disbelief. There are a few shifts to neo-supernaturalist positions from both fundamentalist and liberal positions. But the main trend is from fundamentalist to modernist and religious naturalist, from conservative to liberal belief.

General Attitude Shift

The general attitude shift is a gain in interest. The great majority of the 167 seniors experience an ultimate gain in interest when all shifts are taken into account. Many experience a clear gain all along the scale. There are varied shifts to positions of lesser interest, but only a few of the seniors experience an ultimate loss in interest when all shifts are taken into account. This gain in interest is characteristic whatever the belief shift. There are a few exceptions. But gain in interest is the rule for most of the seniors.

Ragged Shifts in Beliefs and Attitudes

Shifts in beliefs and attitudes are usually ragged and uneven. Clear-cut shifts from one position to another on all subjects are rare. Students enter these colleges with ragged and uneven beliefs about and attitudes toward these nine subjects. They are, for the most part, in the formative process. They shift raggedly and unevenly to other positions. The general pattern of their belief and attitude is clear, but their shifts on the nine subjects--God, Jesus, the Bible, man, the question of salvation,

and sin, prayer, the Christian religion, and the church are ragged and uneven.

Belief Shifts on God, Jesus, and Prayer

In general trend, the shifts of the 167 seniors were similar on God, Jesus, and prayer. The general pattern of shift here is from fundamentalist to modernist belief. These three furnish the clearest fundamentalist-modernist pattern of any of the shifts on the nine major subjects. The general shifts on God, Jesus, and prayer are not identical, but they are very similar. The shifts on God include a greater shift to religious naturalist belief than those on Jesus and prayer. The shifts on Jesus leave a greater number still fundamentalist than either on God or prayer. The shift on prayer is similar to that on God, but it is more modernist and less religious naturalist than the shift on God. However, in general pattern, the shifts on God, Jesus, and prayer are alike, from fundamentalist to modernist, and to a lesser degree religious naturalist belief.

Belief Shift on the Bible, the Christian Religion and the Church

The general trend of the belief shift of the 167 seniors is also similar on the Bible, the Christian religion, and the church. The main shift is modernist and religious naturalist belief. Though a larger number of the seniors are modernist in their beliefs about the Bible, the Christian religion, and the church, than are religious naturalist, the shift to religious naturalist belief is greater on the Bible, the Christian religion, and the church than on any other of the nine subjects. The religious naturalist trend is almost as large as the modernist trend here. There are other varieties of shifts than these, but these

make the main trend.

Belief Shifts on Salvation and Sin

Belief shifts on salvation and sin are similar among the 167 seniors. The biggest shift is to religious naturalist belief. Fundamentalist, neo-supernaturalist, and modernist belief decrease slightly. Religious naturalist belief gains considerably. The majority of seniors are still modernist in their beliefs about salvation and sin, but the greatest trend in shifts is to religious naturalist belief.

Belief Shifts on Man

The shifts of the 167 seniors in their beliefs about man are different from the shifts on the other eight subjects. The general shift is to religious naturalist and neo-supernaturalist belief. The shift to religious naturalist belief is slightly greater than the shift to neo-supernaturalist belief, but these two shifts form the major trends. There is no noticeable shift to modernist belief. This is unusual considering the shifts on the other eight subjects. Most of these students entered college with a fundamentalist belief about man. Most of them show that they are now religious naturalist or neo-supernaturalist on man. The shift on man is one of the clearest and most clear-cut of all the shifts. It is the only shift where religious naturalist and neo-supernaturalist beliefs are the rule.

Attitude Shifts on the Nine Major Subjects

The major attitude shift on all nine subjects is a gain in interest. On no subject did interest decrease. All the major shifts on beliefs are in the liberal direction. All the major shifts on attitudes are toward a deeper interest. There are varia-

tions in the shifts of attitudes on the nine subjects. But there was a gain of interest in the case of every subject. The greatest gain in interest is on prayer. There are also considerable gains in interest on the Bible, the Christian religion, and the church. The general conclusion reached here is that students in the three institutions studied usually shift during their college years in the liberal direction in their beliefs and toward a deeper interest in their attitudes. However, this is not to assume that a gain of interest on one subject is equally important to a gain of interest on another subject. A gain of interest on God would seem to be of more importance than a gain of interest on several of the others.

Liberal Shift and Gain in Interest

The most important conclusion on shifts reached from the data of both Forms B and C is that students tend to shift in the liberal direction in their religious beliefs and to gain to some degree in interest on the nine subjects of the questionnaire during their years in these three institutions studied. There are exceptions to this rule as the data covered in this chapter reveal, but this is the general rule. On the nine subjects--God, Jesus, the Bible, man, salvation, sin, prayer, the Christian religion, and the church,--the trend is to shift to a more liberal belief than the one held at entrance and to gain to some degree in interest in these topics. The checking of Form B and the statements written in Form C both support this conclusion. That students usually gain somewhat in interest in the basic subjects of religion during their years in the colleges studied is the basic conclusion of this chapter.

CHAPTER V

CONCLUSIONS AND APPLICATIONS

A summary of findings on shifts and a summary and evaluation of student opinions on factors affecting these shifts are given in this chapter. Suggested applications of findings to the programs of religion in the colleges studied and suggestions for the improvement and use of the technique of this study are also given.

Summary of Findings on Shifts in Religious Beliefs and Attitudes

General Shifts in Beliefs

Shifts in belief are usually ragged and uneven. Students enter as freshmen with ragged and uneven beliefs. Clear-cut shifts from one belief position to another on all subjects of the questionnaire do not occur. Students enter college in the formative period in their religious beliefs and attitudes. The patterns passed on to them by their parents and communities are still held in the main, but they are beginning to break up in many cases. Their beliefs are ragged and uneven. Perhaps it is also true that their parents and their communities have ragged patterns of belief like their children who come to college. In any case the students enter college with ragged and uneven beliefs and they shift to other belief patterns that are ragged and uneven. Their shifts in their religious beliefs about God, Jesus, the Bible, man, salvation, sin, prayer, the Christian religion, and the church show great variety, even in the same person.

Shifts in religious beliefs during the years in college are ragged and uneven, but there is usually a general pattern which is followed. The great majority of belief shifts are from fundamentalist to modernist. A considerable number shift from fundamentalist and modernist to religious naturalist belief. A still smaller number shift to neo-supernaturalist belief. Many other shifts occur, but they are few on any one type compared to the shifts to modernist and religious naturalist belief. The general shift is from conservative to more liberal beliefs. There are no shifts from modernist and religious naturalist belief back to fundamentalist belief of any consequence. There are no cases at all where a student makes a general shift from a more liberal position back to the fundamentalist position. There are several shifts from confused belief to modernist and religious naturalist belief.

The general trend is from fundamentalist to modernist and religious naturalist belief, from conservative to liberal belief. But not all shifts are from one belief position to another. There is a minor trend to negative belief positions. Several students shifted to confused belief. Some of them left college confused and emotionally disturbed, having made no satisfying reconstruction in their religious beliefs. The total impact of the college made it impossible for them to return to their entrance beliefs. But the college did not succeed in leading them to any better beliefs to take the place of the ones they had lost. The same is true to a smaller degree of a few who shifted largely to a disbelief position. This minor trend to negative positions includes only a very small percentage of the total number of seniors studied. In most cases even these did not shift wholly to confusion or disbelief. But several did shift to these positions on some subjects and a few made general shifts to negative positions.

General Shifts in Attitude

Shifts in attitude, like shifts in belief, are ragged and uneven. Students do not enter college with the same religious attitudes toward God, Jesus, the Bible, man, salvation, sin, prayer, the Christian religion, and the church. One may vary from one end of the scale to the other in his religious attitudes toward these nine subjects. A student may be deeply interested in one, indifferent toward another, and manifest a marked unfavorable reaction toward another. As students enter with uneven attitudes toward the nine subjects, so they shift unevenly to other ragged attitudes. But, as in the case of beliefs, the attitude shifts, though ragged, follow a general pattern. The general attitude shift is a gain in interest. The great majority of the 167 seniors experience an ultimate gain in interest, when all shifts are taken into account. Some experience a clear-cut gain of interest all along the scale. Others shift raggedly on different subjects. There are shifts to lesser interest, but only a small minority of the seniors experience an ultimate loss in interest when all shifts are taken into account. This gain in interest is characteristic whatever the belief shift, with the exception of shifts to confused belief, disbelief, and without religious belief.

The general trend in attitude shifts is a gain in interest, but there are minor trends to lesser interest. Some students shift from a conservative to a more liberal belief and in this process lose some of the emotional drive in their lives that was organized about this belief. The older idea is lost and with it the religious zeal which clustered about that idea. The student shifts to a position of lesser interest¹ or even to indifference and unfavor-

¹See case 156, page 61. (See the complete dissertation, on file in the University of Chicago Libraries.)

able reaction. When this loss of interest does occur with the shift to a more liberal idea, the student fails to make a satisfactory reconstruction in his religious beliefs and attitudes. He has become a religious liberal without religious fervor and the drive of religious emotion. Loss in interest also occurs with shifts to confused belief, disbelief and the position designated without religious belief. The major trend is a gain in interest, but shifts occur where interest decreases. This is an important minor trend in shifts in religious attitudes.

Shifts in Religious Beliefs about and Attitude Toward the Nine Major Subjects of the Study

The belief shifts of the seniors were similar on God, Jesus, and prayer. In each case the shift followed the general pattern of shifts from fundamentalist to modernist belief. The shifts on God include a greater shift to religious naturalist belief than on Jesus and prayer. The shift on prayer is more modernist and less religious naturalist than that on God. A larger percentage remained fundamentalist on Jesus than on God and prayer. The general trend on the Bible, the Christian religion, and the church is the same. The main shift is to modernist and religious naturalist belief. Religious naturalist belief here is greater than on God, Jesus, and the Bible. Belief shifts on salvation and sin are also similar to each other. The general trend is to modernist belief, but there is a greater shift to religious naturalist belief here than on any other subjects so far discussed. The belief shift on man is different from all the rest. The shift on man is to religious naturalist and neo-supernaturalist belief, with religious naturalist belief dominating. On all nine subjects there are some shifts to confused belief, disbelief, and the position without religious belief.

The major attitude shift on all nine subjects is a gain in interest. On no subject did interest as a whole decrease. All major shifts on beliefs are in the liberal direction. All major shifts in attitude are toward a deeper interest. There were variations in the shifts of attitude on the nine subjects, but there was an ultimate gain on every subject, though the gain was sometimes very slight. The greatest gain in interest was on prayer. Though the general trend was a slight gain in interest, there were several exceptions in individual cases. Many students experienced a degree of loss in interest on one or more of the nine subjects, while making a total gain in interest. Several students experienced an ultimate loss in interest, shifting to indifference or unfavorable reaction. The trend to lesser interest is a minor one, but it does exist.

Shifts in Religious Beliefs and Attitudes by Groups

Groups differ in the ways they follow the general trend in belief and attitude shifts. Smith and Lincoln seniors tended to shift generally from fundamentalist to modernist belief. Shaw seniors followed this general pattern, but tended to shift to religious naturalist belief more than Smith and Lincoln students. A slightly larger percentage of Lincoln seniors remained neo-supernaturalist in their belief than Smith and Shaw seniors. Girls shift more clearly from fundamentalist to modernist belief than boys. Boys follow this pattern but shift more to religious naturalist belief than girls. Boys also shift more to confused belief and disbelief than girls. The average age group, the above average scholarship standing group, and Methodists and Baptists make a slightly greater percentage of shifts in the liberal direction than above average age seniors, the average and below average scholarship standing group, and Presbyterians and Episcopalians. Allport-

Vernon interest scores seem to make no appreciable difference in belief shifts. Though the general trend is to shift from conservative to liberal belief positions, some students shifted on several subjects in the conservative direction. Some students also shifted on several subjects to confused belief, disbelief, and the position without religious belief. A few students made general shifts to confused belief and some made fairly large shifts to disbelief. These are very minor trends in all groups.

All groups compared experienced on the whole a gain in interest during their years in college. But there are some minor differences in the way the groups followed this trend. There are no important differences in attitude shifts between seniors in the three different schools. Girls show a greater gain in interest during their shifts than boys. Boys gain in interest but also lose less of indifference than girls. Boys shift more to mild interest and girls more to deep interest. A greater percentage of the 25-49 age group, the high scholastic standing group, and of Methodists and Baptists experienced a gain in interest in making the liberal shift than did those in the 17-24 age group, the average scholastic standing group, and in the Presbyterian and Episcopalian group. A larger percentage of the 17-24 age group, the average scholastic standing group, and of Methodists, Baptists, and Episcopalians experienced a degree of loss in interest in making the liberal shift than did those in the 25-49 age group, the high scholastic standing group, and in the Presbyterian group. The Allport-Vernon interest scores seem to make no appreciable difference in attitude shifts. Though the general trend in all groups is a shift to slightly deeper interest, there were some in all groups who experienced a degree of loss in interest during their years in college. A few shifted generally to indifference. Some shifted in part to unfavorable

reaction.

Factors Affecting Shifts in Religious
Beliefs and Attitudes

At the end of Form B, eighteen factors were listed for student opinion as to their rating affecting shifts in their religious beliefs and attitudes. These factors were courses in religion, sermons, chapel talks, formal religious services, spiritual emphasis week, roommates, administrative officers, teachers, personal sickness and misfortune, student conferences, student forums, volunteer religious work, friends, evangelistic meetings, "bull sessions," chaplain or minister, death or sorrow in the family. These eighteen factors were taken from the findings of the exploratory study. Eight hundred and fifty-nine students from twelve Presbyterian colleges filled out questionnaires. In these they checked and listed factors affecting their personal religious lives, during their years in college. The eighteen factors listed as agents on Form B are the ones they checked most frequently. The full list of these factors along with directions for checking will be found as a part of Form B in the appendix.

Check of All Seniors on Factors Affecting Shifts
in Their Religious Beliefs and Attitudes

Figure 81 illustrates the way the 167 seniors checked the eighteen factors of Form B. Where students wrote in factors other than these eighteen they are given in the individual case records but the number is too small to appear in the graphs. To get a better idea of how the 167 seniors ranked these factors, the eighteen factors listed on Form B are ranked in approximate percentages from the highest to the lowest helpful checks. The number of times that a factor was checked as without effect or as a hindrance is given in approximate percentages in these columns. The percentages are

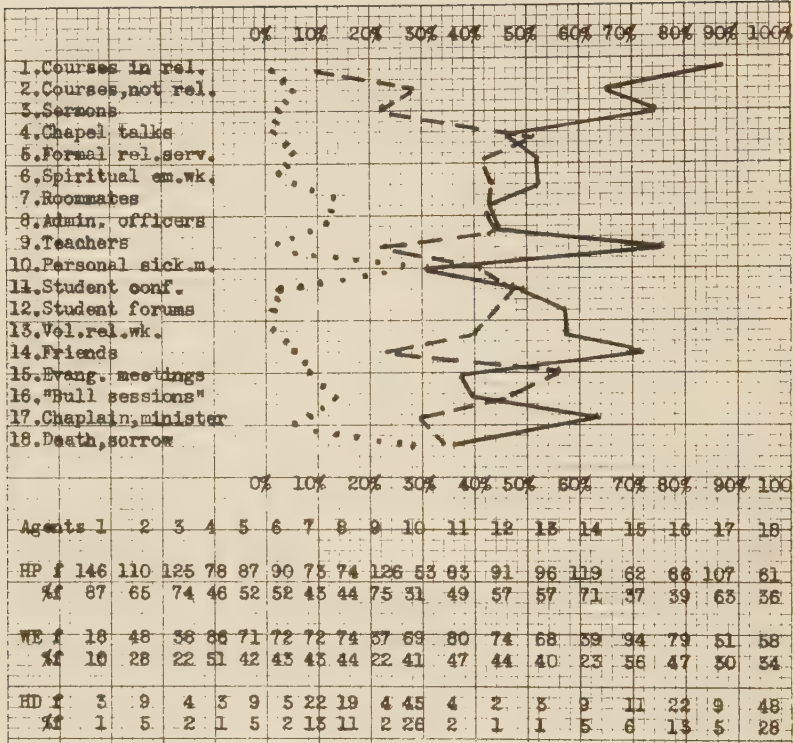


Fig. 81.--Percentage frequency table and graph showing how 167 Smith, Lincoln, and Shaw seniors rated the effect of the following agents on the shifts in their religious beliefs and attitudes: courses in religion, courses not in religion, sermons, chapel talks, formal religious services, spiritual emphasis week, roommates, administrative officers, teachers, personal sickness and misfortune, student conferences, student forums, volunteer religious work, friends, evangelistic meetings, "bull sessions," chaplain or minister, death or sorrow in the family. The checks: Helpful--1647; Without Effect--1128; Hindrance--231; out of a 3006 total.

KEY

HP--Helpful _____

WE--Without Effect --- HD--Hindrance

all in whole numbers. Fractions of less than five-tenths are omitted and those larger than five-tenths are made whole numbers.

TABLE 6

FACTORS AFFECTING SHIFTS IN RELIGIOUS BELIEFS
AND ATTITUDES OF ALL SENIORS

Factors	Helpful	Without Effect	Hindrance
Courses in religion.....	87	10	1
Teachers.....	75	22	2
Sermons.....	74	22	2
Friends.....	71	23	2
Courses not in religion.....	65	28	5
Chaplain or minister.....	63	30	5
Volunteer religious work.....	57	40	1
Student forums.....	54	44	1
Spiritual emphasis week.....	53	43	2
Formal religious services.....	52	42	5
Student conferences.....	49	47	2
Chapel talks.....	46	51	1
Administrative officers.....	44	44	2
Roommates.....	43	43	13
"Bull sessions".....	39	47	13
Evangelistic meetings.....	37	56	6
Death or sorrow in the family.....	36	34	28
Personal sickness and misfortune..	31	41	28

Smith Seniors' Checks of Factors Affecting Shifts
in Religious Beliefs and Attitudes

Smith seniors form the majority of those studied and hence their checks of factors conform more nearly to the checking of the total group than do the checkings of seniors of Lincoln and Shaw. Figure 82 illustrates the Smith checks. The Smith senior checks

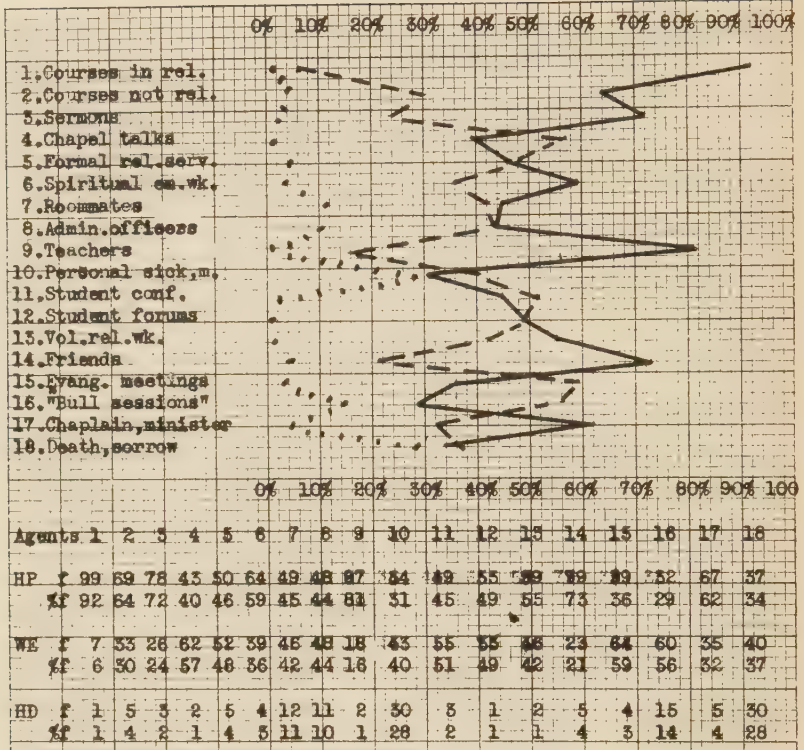


Fig. 82.--Percentage frequency table and graph showing how 107 Smith seniors rated the effect of the following agents on the shifts in their religious beliefs and attitudes: Courses in religion, courses not in religion, sermons, chapel talks, formal religious services, spiritual emphasis week, roommates, administrative officers, teachers, personal sickness and misfortune, student conferences, student forums, volunteer religious work, friends, evangelistic meetings, "bull sessions," chaplain or minister, death or sorrow in the family. The checks: Helpful--1036; Without Effect--750; Hindrance--140; out of a total of 1926 checks.

KEY

HP--Helpful _____ WE--Without Effect --- HD--Hindrance

on the eighteen factors are ranked below in the same manner as the checkings of the total 167 seniors were ranked above.

TABLE 7

FACTORS AFFECTING SHIFTS IN RELIGIOUS BELIEFS
AND ATTITUDES OF SMITH SENIORS

Factors	Helpful	Without Effect	Hindrance
Courses in religion.....	92	7	1
Teachers.....	81	16	1
Friends.....	73	21	4
Sermons.....	72	24	2
Courses not in religion.....	64	30	4
Chaplain or minister.....	62	32	4
Spiritual emphasis week.....	59	36	3
Volunteer religious work.....	55	42	1
Student forums.....	49	49	1
Formal religious services.....	46	48	4
Roommates.....	45	42	11
Student conferences.....	45	51	2
Administrative officers.....	44	44	10
Chapel talks.....	40	57	1
Evangelistic meetings.....	36	59	3
Death or sorrow in the family....	34	37	28
Personal sickness and misfortune.	31	40	28
"Bull sessions".....	29	56	14

Smith seniors rank "bull sessions" last in helpfulness. They are ranked higher by seniors of Lincoln and Shaw. Roommates receive one of the four highest hindrance ratings as in the total checkings. Sermons come third in the total group, but fourth in the Smith rating. Volunteer religious work is rated higher by the

whole group than by Smith seniors.

Lincoln Seniors' Checks of Factors Affecting Shifts
in Their Religious Beliefs and Attitudes

Lincoln seniors differ considerably from the total group and from Smith seniors in their ranking of factors. Figure 83 illustrates Lincoln seniors' checkings of factors.

TABLE 8

FACTORS AFFECTING SHIFTS IN RELIGIOUS BELIEFS
AND ATTITUDES OF LINCOLN SENIORS

Factors	Helpful	Without Effect	Hindrance
Sermons.....	78	19	2
Courses in religion.....	76	19	4
Volunteer religious work.....	64	33	2
Teachers.....	61	35	2
Chaplain or minister.....	61	30	7
Courses not in religion.....	59	33	7
Chapel talks.....	57	42	0
Formal religious services.....	57	35	7
Friends.....	57	33	9
"Bull sessions".....	57	33	9
Student forums.....	54	42	2
Roommates.....	38	49	11
Death or sorrow in the family....	38	30	30
Spiritual emphasis week.....	35	61	2
Administrative officers.....	35	47	16
Personal sickness and misfortune.	33	42	23
Evangelistic meetings.....	33	54	11

Lincoln seniors rank sermons highest. Smith seniors rank courses in religion highest, and Shaw seniors rank courses not in religion

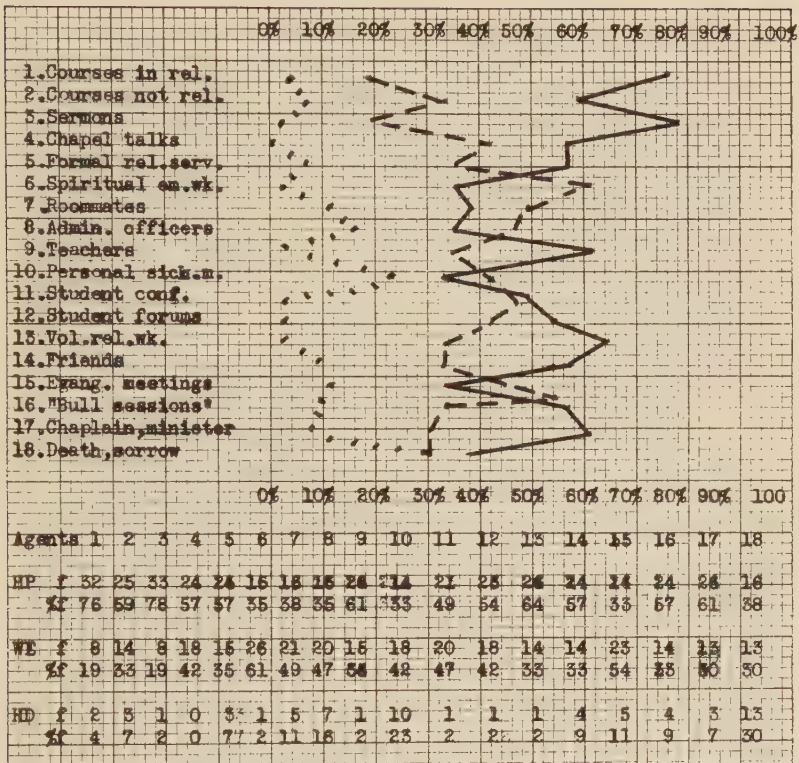


Fig. 83.--Percentage frequency table and graph showing how 42 Lincoln seniors rated the effect of the following agents on the shifts in their religious beliefs and attitudes: courses in religion, courses not in religion, sermons, chapel talks, formal religious services, spiritual emphasis week, roommates, administrative officers, teachers, personal sickness and misfortune, student conferences, student forums, volunteer religious work, friends, evangelistic meetings, "bull sessions," chaplain or minister, death or sorrow in the family. The checks: Helpful --399; Without Effect--292; Hindrance--65; out of a total of 756 checks.

KEY

HP--Helpful _____ WE--Without Effect - - - HD--Hindrance

highest. Lincoln seniors rank volunteer religious work third. It is ranked eighth by Smith seniors and thirteenth by Shaw seniors. Lincoln seniors rank "bull sessions" tenth in helpfulness, while Shaw seniors rank "bull sessions" fourteenth and Smith seniors rank them eighteenth. Lincoln seniors rank administrative officers sixteenth, while Shaw seniors rank administrative officers twelfth, and Smith seniors rank them thirteenth, in helpfulness. Lincoln seniors rank evangelistic meetings last--in eighteenth place. Shaw seniors rank evangelistic meetings fifteenth and Smith seniors rank them fifteenth also.

Shaw Checks of Factors Affecting Shifts in Religious Beliefs and Attitudes

Shaw seniors differ in some respects from both Smith and Lincoln seniors in checking the factors that affected shifts in their religious beliefs and attitudes. Figure 84 illustrates Shaw seniors' checkings of factors.

Shaw seniors ranked first by a small margin courses not in religion. This is an unusual rating. Smith seniors ranked courses not in religion fifth, and Lincoln seniors ranked them sixth. Shaw seniors ranked friends second in helpfulness, while Smith seniors ranked friends fourth and Lincoln seniors ranked them ninth. These two top rankings by Shaw seniors are very interesting. They emphasize the roles that agents not usually labeled as religious may play in affecting shifts in religious beliefs and attitudes. There were only eighteen Shaw seniors who filled out questionnaires. This fact makes less reliable the Shaw ranking of factors. In the cases of Smith and Lincoln all seniors were available in filling out the questionnaire. Shaw seniors ranked teachers eighth. This is considerably lower ranking than that of Smith and Lincoln seniors. Smith seniors ranked teachers

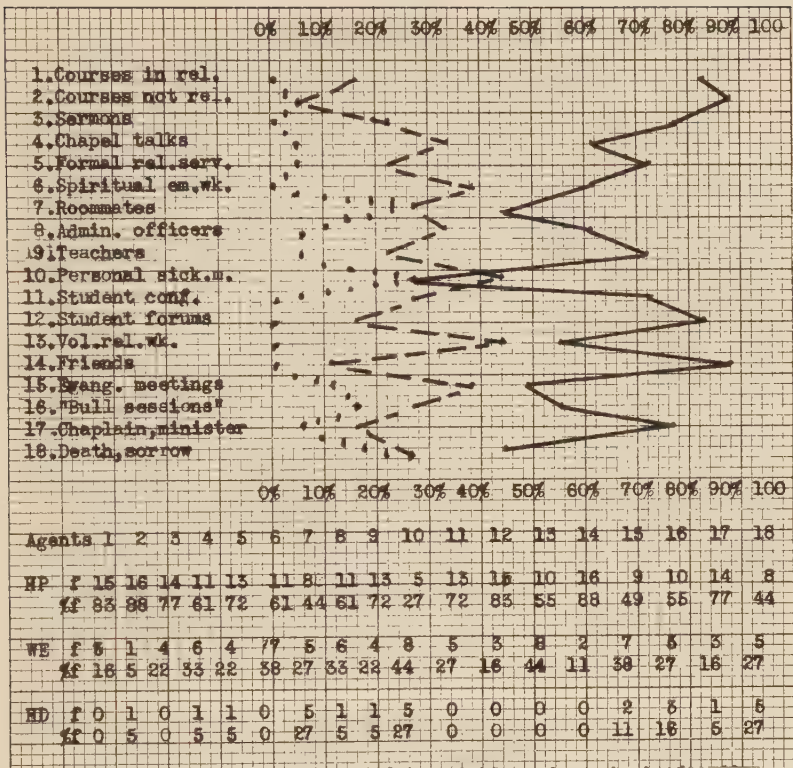


Fig. 84.--Percentage frequency table and graph showing how 18 Shaw seniors rated the effect of the following agents on the shifts in their religious beliefs and attitudes: Courses in religion, courses not in religion, sermons, chapel talks, formal religious services, spiritual emphasis week, roommates, administrative officers, teachers, personal sickness and misfortune, student conferences, student forums, volunteer religious work, friends, evangelistic meetings, "bull sessions," chaplain or minister, death or sorrow in family. The checks: Helpful--212; Without Effect--86; Hindrance--26.

KEY

HP--Helpful _____ WE--Without Effect --- HD--Hindrance

second and Lincoln seniors ranked teachers fourth. Shaw students ranked student forums fourth, while they were ranked eleventh by Lincoln seniors and ninth by Smith seniors.

TABLE 9

FACTORS AFFECTING SHIFTS IN RELIGIOUS BELIEFS
AND ATTITUDES OF SHAW SENIORS

Factors	Helpful	Without Effect	Hindrance
Courses not in religion.....	88	5	5
Friends.....	88	11	0
Courses in religion.....	83	16	0
Student forums.....	83	16	0
Sermons.....	77	22	0
Chaplain or minister.....	77	16	5
Formal religious services.....	72	27	0
Teachers.....	72	22	5
Student conferences.....	72	27	0
Chapel talks.....	61	33	5
Spiritual emphasis week.....	61	38	0
Administrative officers.....	61	33	5
Volunteer religious work.....	55	44	0
"Bull sessions".....	55	27	16
Evangelistic meetings.....	49	38	11
Roommates.....	44	27	27
Death or sorrow in the family.....	44	27	27
Personal sickness or misfortune...	27	44	27

It is not assumed that the senior ranking of factors as described above is in itself an accurate picture of how factors affect students going through these three colleges. The ratings are student opinions. But such opinions are valuable in themselves

and they do give some insight into the functioning of factors affecting shifts in the religious beliefs and attitudes of students though not a complete picture of this functioning.

Conclusions about Factors

Evaluation of Student Opinion on Factors Affecting Shifts in Religious Beliefs and Attitudes

It is doubtful that students know what factors cause changes in their religious beliefs and attitudes. Neither a student nor anyone else knows this definitely as a fact. Student opinion of factors is not taken as a criterion of just how certain factors do or do not affect shifts in religious beliefs and attitudes. But student opinion of factors does have value. Religious beliefs involve religious attitudes strictly speaking. In religion we hold beliefs with certain emotion or feeling. If we believe that certain factors affect shifts in our beliefs helpfully, then these factors have a better opportunity of doing so. If we believe that certain factors hinder us in our reconstruction of religious beliefs and attitudes, it may be more difficult for those factors to help us constructively. If we believe that certain factors have no effect, the use of those factors in causing shifts in religious beliefs and attitudes is limited.

The factors checked by these seniors are for the most part those the colleges themselves have set up to influence the personal religious life of its students. The colleges studied state in their catalogues and in their constant public announcements of their programs that these factors are working to help students religiously. Student opinion about these factors is therefore of value in that it reveals how the students feel about these factors and what they are accomplishing in the students. The six top agents in the rating of the students of a college, for example, would seem to have

a better chance of consciously affecting shifts in religious beliefs and attitudes than the six the students rated on the bottom. In the light of this conclusion, if an important factor in a school is given a distinctly low rating in helpfulness by students, this rating should be of concern to the college. This does not mean that a factor rated low is to that degree ineffective in Christian education, the aim of the college. But it does mean that its usefulness is greatly limited. The conclusion on student opinion about factors is therefore that if students rate a factor high in helpfulness the opportunity for that factor to be helpful is increased. On the other hand, if students rank a factor generally low or without effect, the opportunity for that factor to be helpful is decreased. The opinions of students do make a difference in the effectiveness of factors in Christian education, the declared aims of the church college. But when students check a factor as negative or indifferent in its influence upon them, it does not mean that the factor per se is negative or indifferent in its influence. The negative influence or the lack of influence of a factor is due to the manner in which it operates. A more constructive procedure in the operation of negative or indifferent factors might transmute them into positive influences. It should be the concern of the three colleges studied to transmute the factors, which their students checked as negative or indifferent in influence, into positive factors by changing their manner of operation in college life.

The Whole School Affecting Shifts in Religious Beliefs and Attitudes

The regular educational agencies of the everyday life of the college are the most influential in affecting shifts in the religious beliefs and attitudes of students. Special emphasis and programs are of value for purposes of dramatizing and focusing

attention upon religious education. But the most effective agencies are factors that work everyday in the normal running of the college, helpfully or as hindrances. The college as a whole affects the shifts in religious beliefs and attitudes of students. The whole of college life in every phase is constantly conditioning the student in his religious beliefs and attitudes for good or for ill. Religious beliefs and attitudes are changed in many ways by many different factors. No part of college life can be isolated to do this and cancel the effects of the rest of the college in doing this. The whole college in every phase of its program wherever it touches the students is constantly educating or mis-educating them in the Christian religion. This conclusion is justified by the great number of factors students checked as helpful or hindrances and by their statements about factors in Form C. What goes on every day in the college community of students, faculty, and administration is the most potent factor in affecting shifts in religious beliefs and attitudes. Special programs and efforts may highlight the process. But the everyday program is the most potent. The six factors rated highest by the 167 seniors as a whole are courses in religion, teachers, sermons, friends, courses not in religion, and chaplain or minister. Three of these, teachers, friends and courses not in religion, do not have any special religious labels in the eyes of the students. The other three--sermons, chaplain or minister, and courses in religion--are a regular part of the everyday life of the college. The everyday working of the college as a whole affects most potently shifts in the religious beliefs and attitudes of students.

Suggested Applications of These Findings on Shifts
in Religious Beliefs and Attitudes for the
Improvement of the Presbyterian Church
Colleges Studied

The Fact of Shifts in Religious Beliefs and Attitudes

In the great majority of cases students shift in their religious beliefs and attitudes during their years in college. Some few do not shift to any appreciable degree. But the great majority do. The student's beliefs about and attitudes toward God, Jesus, the Bible, man, salvation, sin, the Christian religion, prayer, and the church change as the student goes through college. Nothing is clearer from the findings of this study than the fact of shifts in religious beliefs and attitudes. Any realistic church college program of Christian education must build upon this assumption. But shifts in religious beliefs and attitudes do not mean a loss of religion. It means that the majority of students are trying to reconstruct their religious beliefs and attitudes so that they may function more effectively in the new world of mind and spirit that college has opened to them. Sometimes students bungle the job, but they are striving to reach an adequate readjustment so that their religious beliefs and attitudes may have meaning and use value in the wider world that is being opened to them.

Since shifts in religious beliefs and attitudes are inevitable, it is the responsibility of the church college to help the students make these shifts constructive and Christian. Some few students find no need of shifts. Others cling to their inherited religious beliefs and attitudes at the price of great inner tension and emotional conflict. A few abandon their inherited religious beliefs and attitudes and attempt no reconstruction. But the great majority struggle through to some kind of reconstruction. It is the duty of the church college of help them do this more

effectively. These Presbyterian church colleges state that their aim is Christian education. To carry out this aim in fact they must increase their helpfulness to students in making their shifts in religious beliefs and attitudes. The colleges studied are already helping the students reconstruct their religious beliefs and attitudes to some degree. They can with intelligent study and serious effort do a considerably better job. Their students are few in number. It is possible for the college to guide each one individually and help him make his readjustment in religious beliefs and attitudes, creative and Christian. But the starting point for this is to recognize the fact of shifts in religious beliefs and attitudes.

Evaluation and Reconstruction of the Organized Program of Religion on the Campus

Several factors in the organized program of religion were not rated very high by the students. Some of these are factors on which the colleges lay great emphasis in their program of religious education. The highest rating any factors on the list received from the group as a whole was an eighty-seven per cent helpful check. Spiritual emphasis week received only a 53 per cent helpful check, while formal religious services received 50 per cent as a helpful check and chapel talks only 46 per cent helpful check. Yet these three factors are ones on which the colleges studied rely rather heavily for their Christian education program. Some definite re-evaluation and reconstruction would seem to be needed in these programs if they are to function effectively as agents of Christian education. The student rating is not a final criterion, but it is important in any evaluation. Three other factors on which these colleges rely to a great degree do not fare much better in the student rating. They are student conferences

rated as 49 per cent helpful, student forums 54 per cent helpful rating, and volunteer religious work 57 per cent helpful rating. The six factors discussed here are all in the middle group of student ratings. There are six others rated higher than these. It is clear that some study and reconstruction of these six programs are needed if they are to perform creatively their function in Christian education.

One of the findings of this study is that girls gain more in interest in religion during their college years than the boys. This is a credit to the girls. But it also raises a question. Does this mean that the college program of religion as it is set up appeals more to girls than to boys? Whatever the answer to this question is, it is still true that the college program of religion needs to offer a greater challenge to college students. College students must be led to see religion as a great adventure of man in the growth and achievement of his richest and fullest life. Religion must be seen as a great cause to which men and women alike, of all interests and walks of life may give themselves. For the student in the church college this ought at least to begin on the campus. Religion on the campus must become in the eyes of the students one of the important phases of college life and one of the great challenges of mankind.

Thus it would seem that the three colleges studied could profit by a re-evaluation and reconstruction of their organized program of religion on the campus in the light of student needs. In church colleges where Christian education is the declared most important aim, formal religious programs ought at least to be the equals of regular classes in quality, leadership, time and preparation given to them, and appeal to the student interest and imagination. Religion appeals to both reason and emotion. The college

program of religion needs to be as intelligent and challenging intellectually as the regular classes of that college and they ought also to stir the imagination and interest of students as much as these other fields of endeavor. If formal religious programs are an integral part of the church college program, they ought to be the equal in quality and appeal to the students of any other part of the college program, for the church college declares that Christian education is its reason for being. In the light of this conclusion it is obvious that the colleges studied can effect considerable improvement in their organized programs of religion.

The Problem of Compulsion

One of the sore spots in the program of the church college, according to the students, is compulsory attendance on formal religious programs. The three colleges studied have this requirement in some form. This compulsion in the religious program of the church college is a source of irritation and emotional tension for the students. Where students voiced complaints, the most frequent ones were against compulsory attendance on religious programs. Many complained of the poor quality of the programs they had to attend. This is a problem with which the Presbyterian church college must grapple if it is to function as an agency of creative Christian education.

There seems to be two possible approaches to the solution of this problem of compulsion, both of which are suggested in several places by the students. The college may give up its program of compulsion and expect the program of Christian education to be made effective through the everyday working of the life of the institution. Religious programs would be entirely on a voluntary basis, following this approach to the problem. In this case, the

college would measure the religious growth of its students in their response throughout the whole of college life. Attendance on formal religious services would be no special index of religious growth. This solution to the problem of compulsion seems to be possible. The solution has its own difficulties, however. The college that uses this approach needs to work out rather carefully ways of measuring growth in religion that it can apply throughout every phase of college life. The Presbyterian college does state that its chief aim is Christian education. It must therefore develop some ways of measuring Christian educational growth if it is to make any claims of achieving its aims. Just to abandon compulsion does not solve the problem. Techniques of measuring religious growth in the whole college program must be developed if the church college is to have a future. If it does no more than non-church colleges do, it has little claim to existence. The uncritical advocate of the church college would formerly point to its formal program of organized religion in which all students were compelled to participate to a degree. Attendance on formal religious programs was the criterion of Christian education. When compulsion is dropped, such a person loses his criterion. Of course, it was always a false criterion. But the college which says its aim is Christian education has the difficult task of working out some means of measuring religious growth, which the old false measure, attendance on formal religious services, claimed to do.

Most Presbyterian church colleges feel that they must keep compulsory attendance of some kind. They claim that the college was founded for this purpose and that its support depends on some obvious ways of showing it is different from non-church colleges. Of course, some persons responsible for church college programs really believe that compulsory services are Christian education.

In any case the college that retains compulsion must make some attempt to solve the problem of student tension about such compulsion. Some student suggestions propose a possible solution. For a college that holds that formal religious programs are to be attended by all its students, the only solution to the problem of compulsion is to raise the level of its programs so high that they appeal to the interest and imagination of the great majority of its students. The best parallel here would be college classes. In most church colleges class attendance is compulsory. In spite of this compulsory attendance on classes many students thoroughly enjoy their class work. They show high interest in them and they work hard to grasp the opportunities opened up to them by classes. If formal religious programs are to be compulsory, they ought to be as interesting and as thorough and as good in quality as the best classes offered in the institution. They must, in fact, be more interesting than any classes because they must appeal to the whole student group, while the class only needs to appeal to a part of the group. If the church college takes the direction of compulsory religious programs, it has a difficult standard to meet in its carrying out of these programs. In addition, it is not released from the task of working out competent means of measuring religious growth in its students. The church college must measure religious growth in its students, no matter what it does about compulsion, if it is to continue to make the claim that Christian education is its chief business.

The Improvement of College Courses in Religion

Courses in religion were rated highest in helpfulness by the student group studied. This rating is not a final criterion of how effective courses in religion are with students. But it

does place on courses in religion a heavy responsibility in the church college program of Christian education. College courses in religion are difficult to teach. If they are to retain the respect of the students, they must be intellectually on par with the standard courses of the college. But religion is a matter of emotions and attitudes as much as it is of intellect. College courses in religion must therefore be a challenge to the student's interests and imagination. They must meet his basic emotional needs. They must do this even more than most of the college courses because they must be taken by all students who graduate from the college. Their appeal must be great if they are not to be religiously harmful. If they are to rise to the level of creative Christian education, they have a tremendous job on their hands. They must be intellectually thorough, religiously sincere, and emotionally satisfying to fulfill their aim.

Courses in religion in a church college must help students shift in their religious beliefs and attitudes constructively. They must lead the student in his achieving a working philosophy of life that is Christian and they must also help him arrive at a strong religious commitment of his life. Since most shifts in belief are in the liberal direction, one of the most difficult problems of the church college course in religion is to help students make a liberal shift and not lose any of their religious fervor or zeal or the emotion organized about the old idea abandoned. Beliefs and attitudes are two sides of the same whole. The emotional drive organized about a belief is as important as the belief itself. When students shift to liberal positions, it is important that they also reconstruct their attitudes. Courses in religion need to give much more care to emotions in religion than is usually done. The failures in religious reconstruction are primarily on the part of

those who failed to make an adequate emotional adjustment. Religion without reason may lead to dogmatism and fanaticism. But religion without emotion leads to indifference. The failures discovered in this study among students as they shifted were primarily failures in emotional adjustment. Courses in religion in college need to give much greater consideration to this problem of attitudes and emotions in liberal shifts in belief. This problem is greater with Presbyterian colleges, for the study revealed that Presbyterian students are slightly more conservative than others. The more conservative one is before he makes a liberal shift in belief, the greater the danger of his shifting to emotional turmoil or indifference with his liberal shift. If the church college is to fulfill properly its function of creative Christian education, its students must leave as seniors with both an intelligent and Christian philosophy of life and a driving religious zeal and commitment. College courses in religion need to help more in bringing this to pass.

The Role of Courses Not in Religion

Courses not in religion were ranked fifth in helpfulness in affecting shifts in their religious beliefs and attitudes by all students studied. Shaw students ranked courses not in religion first, Smith students ranked them fifth, and Lincoln students ranked them sixth. All rankings put courses not in religion in the high third of the eighteen factors checked as helpful in affecting shifts in their religious beliefs and attitudes. This high ranking of courses not in religion gives the professors teaching them a great opportunity to help students they teach in these church colleges readjust their religious beliefs and attitudes satisfactorily and constructively. The teachers of courses not in religion have not only the opportunity, but the responsibility, of vitally affecting shifts in students' religious beliefs and attitudes. For good or

for ill, every teacher in a church college is also a teacher of religion, whatever his field of knowledge may be. A teacher of biology, psychology, or history may as profoundly influence the religious beliefs and attitudes of his students as a teacher in religion or a college chaplain. The student ranking of courses not in religion supports this conclusion. Therefore every teacher in a church college, whatever his field of knowledge, should strive constantly to help students make satisfying and constructive readjustments in their religious beliefs and attitudes.

The above conclusion does not mean that any teacher is to be less scientific and thorough in his teaching because his courses are offered in a church college. On the contrary, students need all truth and insights from all possible fields in order to make the best readjustment in their religious beliefs and attitudes as they go through college.

The Improvement of Leadership in the Church College

The six factors ranked highest by the seniors are courses in religion, teachers, sermons, friends, courses not in religion, and chaplain or minister. Five of these factors put a premium on personal leadership. These factors present the church colleges with their greatest opportunity for the promotion of their declared aim of Christian education. They also present the church college with its greatest problem, the problem of obtaining a genuinely religious leadership. Apparently students are influenced more by personal contacts than anything else. The shifts in religious beliefs and attitudes are caused largely by persons. The leadership of a church college is its most potent factor for influencing shifts in religious beliefs and attitudes. The leaders of a church college must be as competent in their specialized

fields of work as the same leaders in a non-church college. But they must also be persons who are able to influence students religiously. In a small church college contacts are close. Every phase of the behavior of leaders in this group influences shifts in religious beliefs and attitudes of students. The curriculum for the students is to a large degree the ongoing life of the whole school. The Christian religion is a philosophy of life, a pattern of behavior and a call to loyalty beyond oneself. The behavior of the leaders of a church college in their relations to all the people in that community is constantly influencing shifts in religious beliefs and attitudes on the part of students. Even more than what is said in the special programs that dramatize religion, this daily process of life in the college community influences the shifts in religious beliefs and attitudes. The church college by its own declaration of purpose has the responsibility of making the process of life in this little community definitely and vitally Christian. Whatever teachers, administrators, and leaders of all kinds do in their relations with each other and with the students is a part of the curriculum of Christian education in that college or it hinders the process of Christian education in that college. The church college sets itself apart and claims its aim is Christian education. It therefore lays upon its leaders a tremendous responsibility for being Christians in their relations with people inside the college and out.

The low rating given administrative officers by students becomes more significant in the light of this conclusion. This does not mean that administrative officers necessarily rate lower in helpfulness to students in their shifts in religious beliefs and attitudes than others. But it does mean that to the student the administrative officers are in a way symbols of the ongoing

life of the college. If things go badly in the college community then administrators are to blame, whether they are really so or not. They are thus frequently the center of tension and emotional conflict for the student. Unless these administrators are then above average in their ability as leaders in Christian education, they cannot turn this tension and conflict into creative growth in Christian living. The leaders of a church college to carry out their declared aim must be both competent specialists in their fields and influential guides in Christian living in the everyday tasks of college life.

The church college needs for its leaders persons who are scientists, prophets, and wise counsellors at the same time or rather persons who combine all these functions in themselves. Such leaders are difficult to find. The church college with its limited resources has a tremendous job ahead of it to develop such leadership. Yet it cannot be content without the maximum effort to develop such leaders as long as it claims that Christian education is its chief business. The colleges studied need a greater effort to develop the type of leadership that can influence more fruitfully the shifts in the religious beliefs and attitudes of their students.

A Program of Religious Counselling and Guidance

One of the findings of this study reveals that on the whole Presbyterian students are slightly more conservative than Methodist and Baptist students. This is understandable to some degree from the fact that the Presbyterian church emphasizes doctrine and creeds more than some other denominations. Students who come out of communities in which a militant conservative theology is the rule, will have greater difficulty in making ad-

justments when the impact of college life compels them to shift in religious beliefs and attitudes. If, in the college, there are also strong forces urging them to remain true to the beliefs of their fathers and mothers, then these students have a difficult job of reconstruction and they need all the counselling and guidance possible. The findings of this study reveal that the majority of the students who go through church colleges of the type studied are bound to shift in their religious beliefs and attitudes. The church college should then have a program of religious counselling and guidance. Its aim is Christian education. Education is vitally needed by the students in church colleges who strive to reconstruct their religious beliefs and attitudes. A program of counselling could help greatly here.

The need for an intelligent, systematic, and sincere program of counselling is made clearer when we consider the students who fail in their attempts at reconstruction in their religious beliefs and attitudes. The majority of students shifted in the liberal direction and gained to some degree in interest during their years in college. But an important minority failed in their attempts at reconstruction. Some graduated from college badly confused in their beliefs. Some shifted to disbelief and confusion combined and thus left college in their senior year. Others shifted to indifference as a general attitude and thus graduated. All these are failures in a church college program whose chief aim is Christian education. The number of such failures who graduate from church colleges each year could be reduced considerably by a program of religious counselling and guidance.

The need for a program of counselling is not limited to students who failed to make satisfactory readjustments in their religious beliefs and attitudes during their years in college.

Those who make liberal shifts and gain in interest would still profit by a constructive program of guidance. The one subject out of the nine on which the students gained most interest during their years in college is prayer. It may be surprising to some to know that college students checked higher interest in prayer than in any other religious subject. There is a reason for this. This does not mean that students going through church colleges have learned to use prayer effectively in their religious living. It does mean that they feel a need in their lives for some practical methods of private religious living. Prayer is the one method most familiar to them. But they need to know how to use prayer and other methods of private religious living effectively. A church college whose aim is Christian education ought to teach them such methods. A program of guidance could help students arrive at intelligent, effective, and Christian methods of private religious living.

Such counselling in religion should be an integral part of a larger college program of counselling. The leaders in such a program of counselling should have scientific training in some of the best methods and techniques of counselling as well as an intelligent knowledge of religion. In addition, they should themselves be vital, intelligent, and emotionally well-balanced Christians. Much of the counselling and guidance could be done in groups. Classes in religion would be excellent places for group counselling. Other groups in college life might suggest themselves for this purpose. Problems that are common to large numbers of students could be handled in this manner.

In addition to group counselling, there should be a program of individual counselling. The individual program would, of course, have to be entirely voluntary. But its use should not in-

volve a loss of status in the student group. It would have to be on a level that students would see no stigma attached to its use. If such a program could be integrated with a larger program of counselling for the whole of life in the college, this would be better than a separate program of religious counselling. Then religion would be regarded as a natural and integral part of a full college life. In any case church colleges should provide an intelligent and constructive program of religious counselling and guidance. This program must be more than a nominal one. It must be a vital reality in the total college program of creative Christian education.

The Student's Need of Help in Readjustment to Community Religious Life

This study shows that the majority of students going through the three colleges studied make a liberal shift in their beliefs. The study also shows that the majority of those who make a liberal shift in belief increase their interest in religion to some degree. The increased interest is in the type of liberal beliefs and attitudes that have emerged as a result of the reconstruction through which they have gone in college. College opens to the student a wider world of spirit and mind. In the light of this wider world his religious beliefs and attitudes are reconstructed. In this reconstructed religion he has a greater interest. But this greater interest does not necessarily apply to the type of religion he finds when he returns to his home community to live after finishing college. Often there is a sense of tension between the church college graduate and religious beliefs, attitudes, and practices back home. This accounts, in part, for the common belief held in many communities that church college students lose their interest in religion and return to their communities alienated

from the church. Here is an important problem the church college must face. The church colleges of the type studied need to go further in interpreting the religious life of the community back home to the student and the reconstructed religion of the church college graduate to the community back home. The church college trains lay leaders for the churches in the communities that support the church college. It needs to go further and help the newly trained lay leaders and the churches back home to work together in greater harmony. The church college inevitably leads its students to reconstruct their religious beliefs and attitudes in the light of the world of spirit and mind opened to the students. For most of the students in the colleges studied this means a liberal shift in their beliefs. The majority of these students also gain an increased interest in this new type of religion. Religious life in the communities back home would benefit by having added to it a leaven of this reconstructed religion of church college graduates. Church college graduates need the challenge and opportunity for work and release that community religious life could give them back home. The church college needs to do more in interpreting the religious life of the church community to the church college graduate. It also needs to interpret the reconstructed religion of the church college graduate to the church community. Both need and can help each other. It would seem to be the role of the church college to bring them into rapport.

Application of the Findings of This Study to Church Colleges Other Than Those Studied

Strictly speaking, the findings of this study apply only to the colleges included in the investigation. But in so far as the colleges studied have common elements with other church colleges, the findings may apply to these other church colleges. This

is particularly true of colleges operated by the Presbyterian church in the United States of America. The exploratory study which included ten colleges of this denomination from widely scattered sections of the United States revealed a considerable similarity in the programs of the different colleges. The findings of the intensive study of two Presbyterian colleges agree in many ways with the conclusions to which the exploratory study seemed to lead. A summary of this study will be found in the appendix. It is therefore concluded that the findings of this study apply in varying degrees to Presbyterian church colleges of this denomination, and in some degree to church colleges in general. The application will have to be made in the light of the program of each particular college and the degree of its similarity to the colleges actually studied.

The Contribution of the Forms Developed for This Study to the Further Investigation of the Problem

The forms developed for use in this study constitute one of the contributions of this investigation to the improvement of religion in church colleges. The construction of the instruments was a long and involved process. The insights and experience of a number of highly competent persons were utilized in the development of the forms. The pattern of the instruments and the instruments themselves represent the results of considerable work and some experimentation. In any investigation such as this, construction of instruments takes an enormous amount of time and effort. Further investigations might be made in church colleges by adapting and refining the forms used in this study. Considerable time might be saved and valuable experience gained and preserved if the present forms might be utilized. The pattern of these forms might also prove suggestive for further use in similar investigations. Presbyterian colleges, in particular, might profit by experimenting

with these forms in a study of their own programs.

Suggested Improvement and Use of the Techniques of
This Study in the Program of the Church College

A church college may use the technique of this study in measuring the shifts in religious beliefs and attitudes of its students from year to year. If this technique is used, some suggestions for improvement are given here. The main instrument used in this study, Form B, might be reconstructed in three different forms. Each form would have provision for checking only once. The three forms might be designated A, B, and C. They would be the same in content though different in phrasing and, if desirable, in arrangement. With each form the same attitude scale might be used. Give Form A along with the personal data sheet and the attitude scale to the freshmen in their first week in school. This might be done in an orientation course or any course that all freshmen take. Give Form B and the attitude scale when the students have completed their first two years in college and are going into the upper two years for their major work. Give Form C and the attitude scale near the end of the senior year. Thus one would have three sets of data by which to measure the shifts in religious beliefs and attitudes of the students going through the college.

If the college has a system of counselling, a case study of each student could be kept during his college years. The findings from Forms A, B, and C might become a part of this case history. Any other techniques for measuring religious growth might be used in addition to these three forms. A small church college might very well keep a case history of each of its students. It can know them all personally. Such a case history would help the college measure its progress in Christian education. If the college

does not already have a system of counselling and case histories, it could well make a beginning with religious counselling and build the whole system of educational counselling around this as a core. This would be in harmony with the declared aims of Christian education often repeated by the college. In this manner the college could gradually come to measure, to some degree, its success in carrying out its aims. It would also have a basis for the constant reconstruction and improvement of a program of Christian education built around the needs of its students and the best experiences of the race.

A Marginal Problem

A problem closely related to this investigation, but not part of it as this study was conducted, is the emotional tension accompanying shifts in religious beliefs and attitudes. Emotional tension was found to be present during many of the shifts in religious beliefs and attitudes. What part does emotional tension play in the type and degree of shift? Are all shifts in religious beliefs and attitudes accompanied by measurable emotional tension? Such questions as these could very well form the starting point for another investigation. Other instruments and techniques would have to be developed for such an investigation. Considerable time and work would be required for its execution. The one making it would need professional training in psychological investigation. But such a study might be well worth the making. The light it would throw on the church college program of religion might be considerable. Such a study might use forms similar to the ones used in this investigation for measuring shifts in beliefs in addition to the ones that would have to be developed to measure emotional tensions.

APPENDIX

Instruments Used in the Study

Form B

This was the chief instrument used with seniors. Form A is identical with Form B except that it provided for only the entrance check. Form A was used with freshmen and it is not given here.

A QUESTIONNAIRE FOR DISCOVERING SHIFTS IN THE RELIGIOUS BELIEFS AND ATTITUDES OF STUDENTS

College _____ Questionnaire No. _____

You are invited as a senior to describe some of the changes in your religious beliefs during your college life here. All answers will be kept anonymous. Try to think back to the time you at first registered here. Recall as fully as you can your whole college career. Below are some statements which represent different types of religious beliefs. What were your religious beliefs when you first registered here and how have these been changed?

Directions for Checking.--The statements to be checked are arranged at random in groups of seven under the major concepts. They are designed to express a range of different beliefs. Check with an X under ENTRANCE the one statement in each seven which most nearly represented your religious belief when you first registered here. Check with an X under NOW the statement which most nearly represents your present belief. Read over all seven statements before you check one. If none of the statements represents your belief, add statements of your own in the spaces left vacant and check these as ENTRANCE and NOW statements.

Examples:

GOD

ENTRANCE NOW

- | | | |
|--------------|-------|---|
| _____ | _____ | 1. God can do anything, knows everything, and is everywhere. |
| <u> X </u> | _____ | 2. God is wholly different from man. Man can learn nothing of God in natural ways of knowledge. He only knows about God what God reveals to him supernaturally. |
| _____ | _____ | 3. My belief about God is badly confused and very uncertain. |
| _____ | _____ | 4. There is no God except the illusion created by man's wishful thinking. |

ENTRANCE NOW

- | | | |
|-------|-------|---|
| _____ | _____ | 5. I have no conscious belief about God one way or the other. |
| _____ | X | 6. God is the personal creator and ruler of the universe. |
| _____ | _____ | 7. God as operative in history is the creativity which yields the greater values of living. |

The above example shows a shift from 2 under ENTRANCE to 6 under NOW.

THE BIBLE

ENTRANCE NOW

- | | | |
|-------|-------|---|
| _____ | _____ | 15. My belief about the Bible is badly confused and very uncertain. |
| _____ | X | 16. The Bible is no more inspired than any other book. It is of little value today and contains much superstition and low morality. |
| _____ | _____ | 17. I have no conscious belief about the Bible one way or the other. |
| _____ | _____ | 18. The Bible pictures a long process of growth from a low to a high moral and religious level and so discloses a progressive revelation of God in history. |
| _____ | _____ | 19. The Bible is important because it helps perpetuate the community devoted to the creation of the highest values in the universe. |
| X | _____ | 20. Every word of the Bible is the inspired Word of God. |
| _____ | _____ | 21. The Bible contains the eternal Word of God, though this Word is not identical with any particular section or verse. |

This second example shows a shift from 20 under ENTRANCE to 16 under NOW.

I. GOD

ENTRANCE NOW

- | | | |
|-------|-------|---|
| _____ | _____ | 1. God can do anything, knows everything and is everywhere. |
| _____ | _____ | 2. God is wholly different from man. Man can learn nothing of God in natural ways of knowledge. He only knows about God what God reveals to him supernaturally. |
| _____ | _____ | 3. My belief about God is badly confused and very uncertain. |
| _____ | _____ | 4. There is no God except the illusion created by man's wishful thinking. |
| _____ | _____ | 5. I have no conscious belief about God one way or the other. |
| _____ | _____ | 6. God is the personal creator and ruler of the universe and the Father of man. |
| _____ | _____ | 7. God as operative in history is the creativity which yields the greater values of living. |
| _____ | _____ | |
| _____ | _____ | |

II. JESUS

ENTRANCE NOW

- | | | |
|-------|-------|--|
| _____ | _____ | 8. In Jesus is revealed the eternal Word of God known to man only by supernatural revelation. The historical Jesus is not of supreme importance. |
| _____ | _____ | 9. My belief about Jesus is badly confused and very uncertain. |
| _____ | _____ | 10. Jesus is a greatly over-rated religious leader, very largely a legendary figure. |
| _____ | _____ | 11. I have no conscious belief about Jesus one way or the other. |
| _____ | _____ | 12. Jesus is the supreme revelation of God in human life known to us. |
| _____ | _____ | 13. The supreme significance of Jesus lies in the historical consequences of his life and crucifixion, not in what Jesus was in himself. |
| _____ | _____ | 14. Jesus is the only Son of God, and the Savior of the world, the third person of the Godhead. |
| _____ | _____ | |
| _____ | _____ | |

III. THE BIBLE

ENTRANCE NOW

- | | | |
|-------|-------|---|
| _____ | _____ | 15. My belief about the Bible is badly confused and very uncertain. |
| _____ | _____ | 16. The Bible is no more inspired than any other book. It is of little value today and contains much superstition and low morality. |
| _____ | _____ | 17. I have no conscious belief about the Bible one way or the other. |
| _____ | _____ | 18. The Bible pictures a long process of growth from a low to a high moral and religious level and so discloses a progressive revelation of God in history. |
| _____ | _____ | 19. The Bible is important because it helps perpetuate the community devoted to the creation of the highest values in the universe. |
| _____ | _____ | 20. Every word of the Bible is the inspired Word of God. |
| _____ | _____ | 21. The Bible contains the eternal Word of God, though this Word is not identical with any particular section or verse. |
| _____ | _____ | |
| _____ | _____ | |

IV. MAN

ENTRANCE NOW

- | | | |
|-------|-------|---|
| _____ | _____ | 22. Man is a misfit in the universe, an evolutionary sport out of joint with his world. |
| _____ | _____ | 23. I have no conscious belief about the nature of man one way or the other. |
| _____ | _____ | 24. Man is a child of God, destined to grow up into the likeness of his Father. |

ENTRANCE NOW

25. The unique thing about man is his unlimited capacity for growth in the experience of value.
26. Man was created by God in his own image in the Garden of Eden.
27. Man stands always under the judgment of God, his eternal destiny depends entirely on God.
28. My belief about the nature of man is badly confused and very uncertain.

V. SALVATION

ENTRANCE NOW

29. I have no conscious belief about salvation one way or the other.
30. Salvation means striving to do one's utmost in living by the teachings of Jesus and dying with the hope of immortality.
31. Salvation means living in devotion to the unlimited growth of values in the world.
32. Salvation means living in certainty of eternal life in heaven and going there at death.
33. Salvation means saying YES to the eternal Word of God.
34. My belief about salvation is badly confused and very uncertain.
35. There is no salvation. Life has no enduring meaning.

VI. SIN

ENTRANCE NOW

36. Sin is doing wilfully anything that harms our fellowmen or ourselves.
37. Sin is working against the greatest growth of values.
38. Sin is any want of conformity unto or transgression of the law of God.
39. Sin is saying NO to the eternal Word of God.
40. My belief about sin is badly confused and very uncertain.
41. Sin is an illusion born of the fear of living fully and freely.
42. I have no conscious belief about sin one way or the other.

VII. PRAYER

ENTRANCE NOW

- | | | |
|-------|-------|--|
| _____ | _____ | 43. Prayer is establishing that relation with the creativity of the universe which secures greater values. |
| _____ | _____ | 44. If we pray in faith and sincerity, God will give us whatever we ask. |
| _____ | _____ | 45. Prayer is essentially awe and adoration in the presence of God's majesty and transcendence. |
| _____ | _____ | 46. My belief about prayer is badly confused and very uncertain. |
| _____ | _____ | 47. Prayer is superstitious self-delusion, a means of escape for cowards. |
| _____ | _____ | 48. I have no conscious belief about prayer one way or the other. |
| _____ | _____ | 49. Prayer is meditation and communion with God. |
| _____ | _____ | |
| _____ | _____ | |

VIII. THE CHRISTIAN RELIGION

ENTRANCE NOW

- | | | |
|-------|-------|---|
| _____ | _____ | 50. The Christian religion is supernaturally given from God and the only way of salvation. |
| _____ | _____ | 51. The Christian religion should be supremely concerned with the eternal destiny of man. It should have little to do with social problems. |
| _____ | _____ | 52. My belief about the Christian religion is badly confused and very uncertain. |
| _____ | _____ | 53. The Christian religion is an opiate stupefying man and keeping him from normal free life. |
| _____ | _____ | 54. I have no conscious belief about the Christian religion one way or the other. |
| _____ | _____ | 55. The Christian religion is the world's highest religion. Other religions may have some truth; but Christianity has the supreme truth. |
| _____ | _____ | 56. The Christian religion is one among the religions of man. Sometimes it is a creative source of richer living, sometimes it is not. |
| _____ | _____ | |
| _____ | _____ | |

IX. THE CHURCH

ENTRANCE NOW

- | | | |
|-------|-------|--|
| _____ | _____ | 57. The church is significant to the degree that it bears the eternal word of God. |
| _____ | _____ | 58. My belief about the church is badly confused and very uncertain. |
| _____ | _____ | 59. The church is an outmoded institution, a social parasite. |
| _____ | _____ | 60. I have no conscious belief about the church one way or the other. |

ENTRANCE NOW

- _____ 61. The church is the best agency for carrying on group worship and religious education.
- _____ 62. The church is an association of persons interested in religious living, a purely human institution. It often fosters the community of those devoted to the growth of values.
- _____ 63. The church is a divine institution, God's ark of salvation on earth.
- _____
- _____

X. AGENTS AFFECTING PERSONAL RELIGIOUS LIFE IN COLLEGE. Below are listed some agents which a number of college students found affecting their personal religious lives. Check the way these have affected your personal religious life. If an agent has been helpful, underscore Helpful, if a hindrance underscore Hindrance, and if without effect underscore Without Effect.

Example: Friends----Helpful--Without Effect--Hindrance.

In the above example friends are considered helpful and so the term Helpful is underscored.

Underscore the terms below according as the agents have affected your personal religious life.

Courses in religion-----Helpful--Without Effect--Hindrance
 Courses not in religion--Helpful--Without Effect--Hindrance
 Sermons-----Helpful--Without Effect--Hindrance
 Chapel talks-----Helpful--Without Effect--Hindrance
 Formal religious services-----Helpful--Without Effect--Hindrance
 Spiritual emphasis week--Helpful--Without Effect--Hindrance
 Roommates-----Helpful--Without Effect--Hindrance
 Administrative officers--Helpful--Without Effect--Hindrance
 Teachers-----Helpful--Without Effect--Hindrance
 Personal sickness,
 misfortune-----Helpful--Without Effect--Hindrance
 Student conferences-----Helpful--Without Effect--Hindrance
 Student forums-----Helpful--Without Effect--Hindrance
 Volunteer religious work--Helpful--Without Effect--Hindrance
 Friends-----Helpful--Without Effect--Hindrance
 Evangelistic meetings---Helpful--Without Effect--Hindrance
 "Bull sessions"-----Helpful--Without Effect--Hindrance
 Chaplain or minister----Helpful--Without Effect--Hindrance
 Death or sorrow in
 family-----Helpful--Without Effect--Hindrance

If there are other agents not listed above that have affected your personal religious life list and check them below.

_____ Helpful--Without Effect--Hindrance
 _____ Helpful--Without Effect--Hindrance
 _____ Helpful--Without Effect--Hindrance

When the student had checked his beliefs on Form B, he was then instructed to check his attitudes toward these subjects of belief on the same form, using the following scale:

A QUESTIONNAIRE FOR DISCOVERING SHIFTS IN THE RELIGIOUS
BELIEFS AND ATTITUDES OF STUDENTS

Form B

Directions for rating attitudes.--Below is a scale by which you are asked to rate your attitudes toward the subjects on which you have checked your beliefs: God, Jesus, the Bible, man, salvation, prayer, the Christian religion, and the church.

A	B	C	D	E
---	---	---	---	---

- A-shows deep interest in the subject checked.
 B-shows mild interest in the subject checked.
 C-shows indifference toward the subject checked.
 D-shows slightly unfavorable reaction toward the subject checked.
 E-shows marked unfavorable reaction toward the subject checked.

Example: GOD

ENTRANCE NOW

- | | | |
|---------------|---------------|---|
| <u> </u> | <u> </u> | 1. God can do anything, knows everything, and is everywhere. |
| <u>CX</u> | <u> </u> | 2. God is wholly different from man. Man can learn nothing of God in the natural ways of knowledge. He only knows about God what God reveals to him supernaturally. |
| <u> </u> | <u> </u> | 3. My belief about God is badly confused and very uncertain. |
| <u> </u> | <u> </u> | 4. There is no God except the illusion created by man's wishful thinking. |
| <u> </u> | <u> </u> | 5. I have no conscious belief about God one way or the other. |
| <u> </u> | <u>BX</u> | 6. God is the personal creator and ruler of the universe and the Father of man. |
| <u> </u> | <u> </u> | 7. God as operative in history is the creativity which yields the greater values of living. |
| <u> </u> | <u> </u> | |
| <u> </u> | <u> </u> | |

C is placed beside X under ENTRANCE showing indifference toward the subject, God, when first registering. B is placed beside the X under NOW showing mild interest in the subject, God, at present.

The personal data sheet listed here was also a part of Form B and filled out at the same time the beliefs and attitudes were checked.

PERSONAL DATA SHEET

Number _____

1. Name in full _____
2. College _____ Years here _____
Other college, if any _____ Years there _____
3. Age. Underline one age group: 14-16; 17-24; 25-49.
4. Sex. Underline one: Male, female.
5. Place of birth _____
Present home _____
6. Underline the term which has characterized your general health in college: Excellent; Good; Fair; Poor.
7. In what have you majored in college: _____
8. Are you a church member? _____. If so, what is your denomination? _____
9. Is your father a church member? _____ If so, what is his denomination? _____
10. Is your mother a church member? _____ If so, what is her denomination? _____
11. State here anything about yourself not asked for above which you think important for one trying to understand you. (Use back of sheet, if space is not sufficient.)

Form C

Form C was filled out last by the seniors. Sufficient space was allowed for answering each question. In addition, the student could use the back of the sheet when needed.

SHIFTS IN RELIGIOUS BELIEFS AND ATTITUDES

Form C

Number of questionnaire_____

In order to get an adequate picture of your beliefs and attitudes and the changes occurring in them we are asking you to make here written statements. Under each major concept you are asked to describe three things:

1. Your belief when you first registered here.
 2. Your belief now.
 3. The cause of change in your belief if any change has occurred.
- The same questions are asked about your attitudes. Write as freely as you will and as clearly as you can. Use the back of the sheet when the space allotted for the answer is not sufficient.

I. GOD

A. Belief

1. What was your belief about God when you first registered here?
2. What is your belief about God now?
3. What caused the change in your belief about God, if any change has occurred?

B. Attitude

1. What was your attitude toward God when you first registered here?
2. What is your attitude toward God now?
3. What changed your attitude toward God, if any change has occurred?

II. JESUS

A. Belief

1. What was your belief about Jesus when you first registered here?
2. What is your belief about Jesus now?
3. What caused the change in your belief about Jesus, if any change has occurred?

B. Attitude

1. What was your attitude toward Jesus when you first registered here?
2. What is your attitude toward Jesus now?
3. What caused the change in your attitude toward Jesus, if any change has occurred?

III. THE BIBLE

A. Belief

1. What was your belief about the Bible when you first registered here?
2. What is your belief about the Bible now?
3. What caused the change in your belief about the Bible, if any change has occurred?

B. Attitude

1. What was your attitude toward the Bible when you first registered here?
2. What is your attitude toward the Bible now?
3. What caused the change in your attitude toward the Bible, if

any change has occurred?

IV. MAN

A. Belief

1. What was your belief about the nature of man when you first registered here?
2. What is your belief about the nature of man now?
3. What caused the change in your belief about the nature of man, if any change has occurred?

B. Attitude

1. What was your attitude toward man when you first registered here?
2. What is your attitude toward man now?
3. What caused the change in your attitude toward man, if any change has occurred?

V. SALVATION

A. Belief

1. What was your belief about salvation when you first registered here?
2. What is your belief about salvation now?
3. What caused the change in your belief about salvation, if any change has occurred?

B. Attitude

1. What was your attitude toward salvation when you first registered here?
2. What is your attitude toward salvation now?
3. What caused the change in your attitude toward salvation, if any change has occurred?

VI. SIN

A. Belief

1. What was your belief about sin when you first registered here?
2. What is your belief about sin now?
3. What caused the change in your belief about sin, if any change has occurred?

B. Attitude

1. What was your attitude toward sin when you first registered here?
2. What is your attitude toward sin now?
3. What caused the change in your attitude toward sin, if any change has occurred?

VII. PRAYER

A. Belief

1. What was your belief about prayer when you first registered here?
2. What is your belief about prayer now?
3. What caused the change in your belief about prayer, if any change has occurred?

B. Attitude

1. What was your attitude toward prayer when you first registered here?
2. What is your attitude toward prayer now?
3. What caused the change in your attitude toward prayer, if any change has occurred?

VIII. THE CHRISTIAN RELIGION

A. Belief

1. What was your belief about the Christian religion when you first registered here?
2. What is your belief about the Christian religion now?
3. What caused the change in your belief about the Christian religion, if any change has occurred?

B. Attitude

1. What was your attitude toward the Christian religion when you first registered here?
2. What is your attitude toward the Christian religion now?
3. What caused the change in your attitude toward the Christian religion, if any change has occurred?

IX. THE CHURCH

A. Belief

1. What was your belief about the church when you first registered here?
2. What is your belief about the church now?
3. What caused the change in your belief about the church, if any change has occurred?

B. Attitude

1. What was your attitude toward the church when you first registered here?
2. What is your attitude toward the church now?
3. What caused the change in your attitude toward the church, if any change has occurred?

A Study of Values

A scale for measuring interests was used with the seniors.

It is the only instrument used not worked out by the one making the study. A brief description of this scale is given here in a direct quotation from the instrument itself.

This study aims to measure the relative prominence of six basic interests or motives in personality: the theoretical, economic, aesthetic, social, political, and religious. The classification is based directly upon Eduard Spranger's Types of Men, a brilliant work which defends the view that the personalities of men are best known through a study of their values or evaluative attitudes. Since it is undesirable for those who take the test to know too much about its theoretical basis beforehand, any mention or discussion of these six values should be deferred until the test has been taken.

The scale consists of a number of questions, based upon a variety of familiar situations to which two alternative answers (in Part I) and four alternative answers (in Part II) are provided. In all there are 120 answers, 20 of which refer to each of the six values. The subject records his preferences numerically by the side of each alternative answer. His scores are then transcribed onto a separate sheet, and the 20 scores belonging to each of the six values are summed. After applying certain simple corrections these total scores are plotted on a profile, so that the subject may see the significance of his standing on all values simultaneously.¹

Sample questions from this test are reproduced below. The

¹Gordon W. Allport and Philip E. Vernon, Manual of Directions, A Study of Values: A Scale for Measuring the Dominant Interests in Personality (rev. ed.; New York: Houghton Mifflin Co., 1931), p. 3.

first questions are taken from Part I.

The main object of scientific research should be the discovery of pure truth rather than its practical applications. (a) Yes; (b) No.

In a paper such as the New York Sunday Times, are you more interested in the section on picture galleries and exhibitions than in the real estate sections and the account of the stock market? (a) Yes; (b) No.

When you visit a cathedral are you more impressed by the pervading sense of reverence and worship than by the architectural features and stained glass? (a) Yes; (b) No.

At an exposition, do you chiefly like to go to the buildings where you can see: (a) automobiles; (b) scientific apparatus or chemical products?

Under similar circumstances, would you choose: (a) the comparative development of the great religious faiths, or (b) the comparative merits of the forms of government of Britain and in the United States?

The following samples of questions from Part II are arranged differently from the questions from Part I.

Do you think that a good government should aim chiefly at--

-a. more aid for the poor, sick and old
-b. the development of manufacturing and trade
-c. introducing more ethical principles into its policies and diplomacy
-d. establishing a position of prestige and respect among nations.

Do you prefer a friend (of your own sex) who--

-a. is efficient, industrious, and of a practical turn of mind
-b. is seriously interested in thinking out his attitude toward life as a whole
-c. possesses qualities of leadership and organizing ability
-d. shows refinement and emotional sensitivity.

To what extent do the following famous persons interest or attract you--

-a. Florence Nightingale
-b. Napoleon
-c. Henry Ford
-d. Charles Darwin

